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Record of Christian Work

East Northfield, Massachusetts.

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Be filled with the Spirit!—*Ephesians 5.18.*

RELIGIOUS THOUGHT AND ACTIVITY.

Prayer and benevolence are pictured in a pamphlet issued by the Presbyterian Church South as the channels by which power is released to the work being done in the world by the agencies of the church.

A friend has written up the story of **what Germantown, Pa., has done for foreign missions** in the way of missionaries and cash. He has traced over 120 missionaries and fifty millions of dollars sent to all parts of the world.

To commemorate the first church service ever broadcasted, a tablet has been placed in Calvary Protestant Episcopal Church, Pittsburgh, from which the service was put "on the air." The date was January 2, 1921, and the senders, the Westinghouse company.

The tablet was given by members of the "unseen congregation."

Dr. Martin Grove Brumbaugh, ex-governor of Pennsylvania, formerly director of education in Porto Rico and superintendent of schools in Philadelphia, has been called a second time to head the **Juniata College, Huntingdon, Pa.** In his inaugural address in assuming the presidency, speaking of the salient objects of the college, he said:

"First of all, it is a Christian college,—dedicated to the advancement of right living here and teaching that there is a hereafter of tremendous significance. This college teaches the supremacy of God, the deity of Jesus, the power and presence of the Holy Spirit. It accepts without apology the inspiration of the Bible, and teaches that it and it alone holds in its enfolding teachings the hope of immortal life through the resurrected Christ. From this ideal I pray that we shall never depart."

The sum of five dollars, sent to the Bible Institute Colportage Association, 826 North La Salle Street, Chicago, will furnish **25 books in Spanish** of evangelistic appeals by Moody and Spurgeon. These are distributed by colporters in Latin America, and may be calculated to reach 100 or more souls. Larger or smaller amounts are in proportion. The work is being blessed of God. It goes without saying that any book carrying the imprint of the Bible Institute Colportage Association is thoroughly evangelical. Says the appeal:

"At least $6000 are needed at once to provide for twenty Spanish-speaking countries. Possibly you have bond coupons which, if invested in this soul-saving ministry, would bring you greater 'dividends' than you have ever yet enjoyed. Let not the inability to give much keep you from giving something!"

The American Unitarian Association celebrates its centenary during the week beginning May 10. Five leading British Unitarian ministers arrived in America in March, and have been visiting Unitarian churches throughout this country and Canada. Four of America's leading ministers sailed for England in March on a like mission.

Both the American and British Unitarian Associations were organized on the same day, May 25, 1825, but unknown to each other.

The Unitarian centenary carries in its wake the centenary of a number of Trinitarian Congregational churches in New England, since members who could not accept the Unitarian platform pulled out and formed new churches. Thus the Trinitarian church of Northfield was organized on November 30, 1825, and has laid plans to celebrate its centenary on that date.

The American Ramabai Association states that it is not yet able to announce plans for a memorial to Pandita Ramabai, but it will be necessary very soon to take some definite action. "One proposition is to have the Sharada Sadan, which is the original school started by Ramabai, brought back to Poona. That city is an educational center, and professors from several institutions could come to our school and give the instruction necessary, so that our girls could go out from the Sharada Sadan as teachers and leaders. It seems impossible to obtain teachers in a little village like Kedgaon: it is too far away for them to come and go for class. What was possible when we had Manoramabai is not possible when we have to engage teachers. With her love for the work she did marvels, but we cannot expect to get anyone like her or her beloved mother. Also, if we erect a memorial building for Pandita Ramabai, as seems most fitting, it should be in Poona. This is a place with a favorable climate and a city easily reached by visitors, both Indian and tourists. We wish to have the name of this wonderful woman perpetuated in a suitable building.

"Meanwhile we need funds as usual to keep up the institution, and we need your suggestions and also your prayers for the unique work which our beloved Ramabai began."

Contributions may be sent to Mr. E. C. Linn, treasurer, 1318 Beacon Street, Brookline, Mass.

At the recent **Foreign Missions Convention in Washington** the emphasis was upon world brotherhood and peace, the social application of Christianity, the emergence of the indigenous church, the economic and political interrelation of East and West, the importance of Christianizing all of America's contacts with the foreign world, the preëminence of Christ in all departments of missionary work. The convention demonstrated, as nothing else could, what a tremendous hold the foreign missionary enterprise has upon the thought and imagination of thinking people in the churches of America.

From the fields came the cry for self-determination in religious matters just as there is the demand for self-determination in political affairs. The native Christians asked for a share in the government and direction of their churches along with the representatives of the churches of the West. Their cry was not for help as from beggars, but as from allies and brothers.

This cry for faith in the native church ran through every session of the convention. It was presented by native Christians and board members, laymen and women. It was not a drawing off, it was not a cry for freedom, but a cry for a chance for development along the lines of native and racial psychology and background. It was a cry for continued help by the churches of the world, but on a broader, bigger, better basis.

Through the entire convention ran the plea for better educational facilities for the development of native leaders, both men and women, for quality, not quantity.

The same picture was presented in the field of medical missions. It was plainly shown that the Western churches can never hope to carry on an adequate medical program in the East. The numbers requiring help are too great, and the work too varied. The real opportunity is to develop native leaders in medicine who in turn will train a great host of doctors, dentists and nurses to meet the needs.

A Great Institution.

Twenty thousand boys and young men entered Chicago Y. M. C. A. buildings every day of last year: 800 for religious functions, 1200 for gym classes, 1500 for social events, 3800 to sleep in dormitories, 4000 for educational help, 5400 for restaurant service.

The efficiency of the Y. M. C. A. appeals to Chicago business men. On the gross budget of nearly $4,000,000 for 1925 it is necessary to secure in subscriptions only $320,000, or eight per cent. The Association is therefore ninety-two per cent self-supporting.

Boys of ten to mature men of all ages, the Association's program helps them in all relations of life to solve their major problems. 5968 different students supplemented or completed their education in day and night schools, employment was secured for 3421 young men, 10,346 members were given physical examinations, over 2000 dif-

ferent boys attended seven summer camps, and 41,852 were members during the year.

Over four times as many non-members as members of the Y. M. C. A. are reached by Hi-Y Clubs, thrift and clean-up campaigns, street boys' clubs, grammar school leagues, employed boys' sports, shop meetings, industrial athletics, etc.

"Chicago is sitting on a veritable volcano." 1313 different gangs enrolling 50,000 boys in the city have been studied. These boys are being trained to become the beer-runners and hardened criminals of tomorrow.

Many such gangs which call themselves "athletic clubs" are athletic in name only, but they do show the natural craving of boys for sports and recreation. "The only way to overcome the present situation," according to Prof. F. M. Thrasher of the University of Chicago (he spent two years investigating these gangs), "is to establish institutions like the Y. M. C. A. which will prevent their formation in many instances, and in others change them into clubs with the right leadership, having their sports and fun in a wholesome way."

The erection of new Y. M. C. A. branches now being built or to be built within a year totals over $5,000,000. A $1,000,000 nineteen-story annex to the Y. M. C. A. hotel at 822 South Wabash Avenue, to contain 1450 rooms, will make a total in annex and hotel of 2650 rooms.

Religious Life Emphasis Week.

Des Moines, Iowa, has recently had what was called a Religious Life Emphasis Week.

It began with a mass meeting of seven thousand persons in the Coliseum, addressed by Dr. John R. Mott. The attendance steadily rose from twenty thousand to thirty thousand a day, according to reports, the program of meetings including a noon theater meeting, six mass meetings held in as many sections of the city, daily assemblies in each of the five colleges and the eight high schools.

More than fifteen civic clubs received the message of this Religious Life Emphasis Week,—the Chamber of Commerce, Rotary, Kiwanis, Lions, the Masons, and other bodies.

The state legislature adjourned to hold a combined session to hear a direct religious message bearing upon the child labor amendment and political conditions in the present world situation.

Employers and employees, representatives of capital and labor, met in mass meetings, shop meetings, and noon luncheons.

"The whole city was challenged with the whole gospel without distinction of race, rank or religion, of caste, creed or color. Meetings were held for men and women, white and colored, all races being represented in every public meeting, on the team of speakers and on the committees."

Reports that we have seen say nothing of evangelic conversions to God, but "the conscience of a whole city was exposed to the searching application of the principles of Jesus." Thousands of pamphlets and books bearing upon personal and social religion were bought and widely studied.

> Blessed Jesus, the Friend of such as hunger after righteousness, we bring to thee the penitents who long to do thy will yet stumble continually; the strugglers after purity who are beguiled by the imagination; the secretly devoted who are restrained by fear of hypocrisy; all who long to pray but scarce know how, all tired souls distracted by wandering thoughts, and everyone who finds it hard to follow thee! Amen.

As an Aid in Christian Nurture.

The value of the RECORD OF CHRISTIAN WORK as an aid in daily Christian nurture in the case of recent converts is shown again in the experience of a church in Rhode Island.

"We have had the joy of receiving 70 or more new members since New Year," writes a good friend who has been a subscriber for a number of years, "and they are an exceptionally interesting group. Our pastor is doing splendid work in organizing and developing them in the line of home and church service. I recommended the RECORD as a valuable adjunct of its kind for every family, and the pastor has introduced it to the new members, who are much pleased with it. I promised the pastor I would furnish as many as will be needed to mail one to every family in the group, and he has brought me the in-

closed list of names and addresses. Kindly send bill to me for six months' delivery. I hope the RECORD will prove so valuable that it will seem feasible to renew all the subscriptions at the end of the first six months.

"The writer has been a member of this church for 50 years."

We thank our good friend for his co-operation, and trust his confidence will bear fruit in the lives of the new members, leading them to be out and out for Christ and the church.

Church Statistics.

According to the "Christian Herald's" annual census of religious statistics the churches have made a gain of 130 per cent in membership since 1891, while the growth of the entire population of the nation during the same period shows an increase of only 80 per cent.

An aggregate net gain of 690,000 members was reported for the year, bringing the grand total of communicants to 46,142,210. The Roman Catholic church continues in the lead with nearly 16,000,000 communicants, an estimated increase of 220,000. The evangelical group recorded a gain over 1923 of 366,336, its communicants numbering 28,021,953. Leading this group are the Methodists, with 8,700,007 members, and the Baptists, with 8,227,225. The latter enjoyed the larger increase, with a gain of 88,093.

The census shows that the number of ministers increased by 3740 during the year. The total number of ministers in 1924 was 213,229, compared with 209,489 in 1923.

Grouping together the denominational families of similar name and doctrine the statistician makes up this table showing the number of communicants of each group and the gains of the year.

Groups	Communicants	Gains
Methodist,	8,700,007	79,974
Baptist,	8,227,225	88,093
Lutheran,	2,503,642	37,801
Presbyterian,	2,500,466	37,909
Disciples of Christ,	1,668,906	47,703
Episcopalian,	1,147,814	7,738
Congregational,	861,168	3,535
Reformed,	532,668	32
United Brethren,	405,103	10,540
Evangelical Synod,	307,177	6,728
Evangelical Church,	209,684	8,722
Adventists,	144,167	4,819
Brethren (Dunkards),	143,889	1,192
Friends,	116,077	33
Christians,	108,500	5,409
Mennonites,	85,639	3,000
Assemblies of God,	75,000	5,000
Pentecostal,	73,783	6,783
Scandinavian Evangelical,	42,758	606
Moravians,	26,802	804
Various other bodies,	122,928	.....
Totals,	28,021,953	366,336

OTHER LANDS.

The fact that **Italian law** permits orations to be delivered at funeral services, tends to make what may be appropriately termed graveside evangelism an important feature of evangelical work in that land, according to the 109th annual report of the Hibernian branch of the Wesleyan Methodist Missionary Society. "The people—Romanists, agnostics, Protestants, socialists, and monarchists alike,—readily stand around a grave, and our workers are not slow to use such opportunities. Hundreds of people have heard the gospel for the first time by the grave of some one of our members who may have been a complete stranger to them."

This is true of **France** also, as the following story shows:

"In Calais numbers of people have broken with Romanism, and come to the Protestant pastor for marriages and burials. Our church has only 150 members or adherents, yet the minister had 150 funeral services and 14 baptisms last year. In most cases, large numbers of Catholics were evangelized. The minister in question writes, 'Last week I buried the director of the cinema orchestra, and this gave me the opportunity of preaching the gospel to a large congregation of singers and actors from various halls and theaters in the town. Afterwards we gave copies of the Gospels to all who were present.' "

The message thus preached is generally listened to attentively. For many it has the attraction of novelty. "Doubtless the enemy often carries away the good seed, or prejudices and opposition hinder its growth, but sometimes it falls on good ground and brings forth good fruit."

Baptist Prospects in Europe.

Dr. J. H. Rushbrooke, Baptist commissioner for Europe, whose office is in London, has been spending some time in America. In an interview granted to the "Watchman-Examiner" the following questions and answers appear:

Q. Is there any assistance which American Baptists should render in Russia at this time? In general, what is your impression regarding the outlook for the Baptists in Russia?

A. I think American Baptists may do not a little. Already they have done something by purchasing and forwarding Bibles and Testaments for which Russian subjects had obtained import licenses. They may be able in the near future to provide some of the capital necessary for the printing of the Scriptures in Russia. Sanction for printing has already been obtained from the authorities, but capital is needed. Further, you may assist in the maintenance of preachers' schools, and in the output of literature. Indeed, there is no form of activity legal in Russia to which foreign Baptists could not contribute, and while the duty of evangelizing Russia rests primarily upon the Russians, I am certain their brethren of America would desire to afford any assistance that may be wisely offered. The denomination has, I am firmly convinced, a great future, but it is of the first importance that the baptized believers in Russia should achieve complete internal unity.

Q. We have heard much regarding the persecution of Baptists in Roumania. Please tell us something about it.

A. Regarding the persecution of Baptists in Roumania, I am glad to report that in its more brutal forms it appears to be dying down. This does not mean that repression is at an end,—far from it. A few days before last Christmas the minister of the Interior issued an order forbidding preachers to leave their districts. This is a stroke at the itinerant evangelization carried on by Baptists. The government is preparing the draft of a law concerning the position of "sectarians" in the land, and experience of the attitude of the present rulers of Roumania justifies considerable anxiety regarding its provisions. Somehow or other, even more liberally-minded Roumanians appear incapable of appreciating the principle of religious liberty, and they are even found defending proposals utterly reactionary. It is unfortunate, too, that in Roumania officials of the ministry of Cultus display the strongest bias against the Baptists, and their political chiefs—even the more liberally inclined,—appear unable to restrain them.

The Moslem Near East.

Baghdad, January, 1925.

Dear Moody:

I must send you a line, if only a brief one, from here.

We have been trying to estimate from as careful and outside an examination as we can the position of the aggressive Christian church in Egypt, Sudan, Palestine, Syria, and now Mesopotamia. Of course we have not seen half, or been told half. But we have seen and visited governors, officials, civilians, military, and quite a number of native homes. We have mixed indiscriminately as far as we could, and we have seen as much as ever we could of the missionary brethren and their efforts, medical, educational, and otherwise.

The problem is terrific. I have just been wandering or zigzagging all through these Baghdad bazaars. I also went to Kardamine, where the Moslems are infinitely more fanatical than here. But from Egypt here, though the wall looks more formidable than Jerusalem's, or even Carcasonne's, things are far from being what they were quarter of a century ago. The governors and officials tell me that still Moslems do not fulfil the orders and register as Christians if they come over, or Jews either, except very, very rarely; and still persecution by the families is very severe, and even death has to be risked by women who dare to leave their religion, and men almost as bad. But it is not nearly as bad as it was. Officials from their standpoint and missionaries all agree, at any rate, that the dawn of a new era in the Mohammedan world will come. Bishop Gwynne of Cairo put it well when he said:

"The stone wall is being undermined by loving deeds and Christ's spirit in illustrative lives."

It is most interesting to meet so many varied kinds of minds who practically

speak quite differently of the same thing, because they all see it from a peculiar standpoint; but judging from outside and from them all, we feel that the world will have to wait yet for many days, but that the sign of the new dawn is ahead in the sky.

I haven't time to write you more now, but I must say that I agree with what I am told Robert Speer said, that "the Christian church as an aggressive force is poorly represented in numbers and centers in the most needed places of the earth." The world wants illustrations everywhere today: nowhere more so than in the Mohammedan world. Attrition is slow, and the sword is futile, but illustrated editions of the gospel spirit in the lives of endless men of every rank and service and occupation will surely win out. This terrible, terrible and effective block to progress and civilization not only will have to go, but is showing signs of it. May God stir more men to feel the burden of it now!

I have just been present at three different kinds of "Christian" services. I stayed quarter of an hour in each. The three churches were within a hundred yards of one another. Personally, I found a Moslem mosque that I went into this morning more worshipful than either of them.

What the East seems to need after this present wakening is some new John the Baptist, a man with the zeal of Mohammed, the self-effacement of the old prophets, and the spirit of Jesus Christ, to set ablaze the fire that shall purge the dross from the gold in the present religions. Humanity is yearning for something—I prefer to think Someone,—it hasn't got, and nowhere today is faith more reasonable than in the very forefront of modern research and science. We were raised in an age of materialism. Today only the belated in science have any doubt of man's superhuman nature; only those who have never tried personally to follow in the footsteps of Christ can possibly doubt his deity. What we are praying for is that transition from fanaticism to simple faith may not have to pass through an age of despair and denial!

Our united love to you all at Northfield!

(Signed) Wilfred Grenfell.

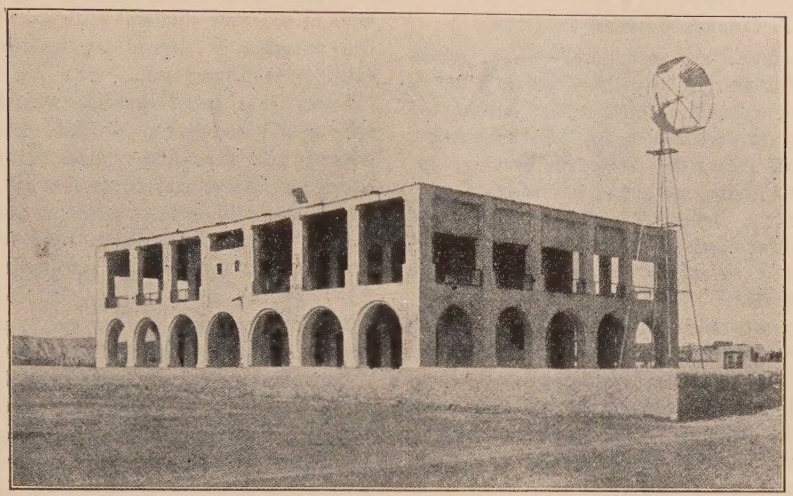
Your magazine lies on this hotel table.

THE LIVINGSTONE FILM.

Beneath the Mvula tree at Ilala lies the heart of David Livingstone, the walls of Westminster Abbey enshrine his bones, but the great spirit of him whose passion was always for "moving on" is now vitally associated with the missionary movement. The film, which is a British production and necessitated a 25,000-mile journey through Central Africa, the scene of Livingstone's life work, has been shown with great acceptance to crowded houses in London and other cities since January. That the scenes were taken in Africa and on the very sites hallowed by the presence of Livingstone adds to their actual value.

Presented without a break for two hours, the film is not a travelogue alone, but a romance, and sometimes a tragedy, of the life of David Livingstone,—missionary, explorer, hero. Too many a man, however great and good his life, tends to become a name in a textbook for children of succeeding generations. To those who see this film, its hero will be a living memory. Some of the camera studies are of marvelous beauty, with soft and lovely shades, revealing the exquisite beauty of the land in which they were taken. Especially notable are those of the Victoria Falls, a huge volume of water pent up and tumbling over a cliff over 100 feet deep, then plunging along a wildly tortuous course, boiling, roaring and hissing into columns of smoke. Pictures of the native fauna are interesting: among it zebra, white-tailed gnu, the lithely beautiful cheetah, and a breath-taking picture of millions of pelicans on the wing.

David, the child, at his grandfather's knee; David the boy, learning the rudiments of Latin, and working at a mill; David the youth, fired with the ambition to be a minister; then David the man, listening to Dr. Moffat as he tells of Darkest Africa, and then the consecration and concentration of his life's efforts into one channel. Livingstone, mauled by a lion at Matotsa, is nursed back to health at Kuruman by Mary Moffat, and we see his courtship and their ultimate happiness in a few tender scenes. We see the little family leaving their home at Kolobeng and trekking across the desert in a bullock wagon, —sand, sand, nothing but sand, the children



Mason Memorial Hospital, Bahrein, Arabia. Conducted by the Women's Board of Foreign Missions, Reformed Church in America.

crying with thirst, and the water all gone! We are shown a slave raid in progress; Livingstone buying for five yards of cloth a sick boy about to be butchered, with a "Take your cloth, Judas!" to the slave trader.

Other scenes include the famous meeting at Ujiji between the American explorer, Stanley, and Livingstone, whom he had been sent to seek by Bennett, of the "New York Herald." "Find Livingstone, dead or alive!" Livingstone is discovered just alive, but sick, lonely, almost starving, and without any necessities. Livingstone's reception by Queen Victoria is charming, and he tells her he has named his Falls after her. Then comes the last long, weary trek, with Livingstone dying on his feet, yet with his spirit indomitable to the last, served by his faithful attendant, Susi; and his pathetic death alone in his hut at Ilala.—"British Weekly."

CURRENT THOUGHT.

No resolution is carried until it is carried out.—Lloyd George.

There are some people in these days who are always trying to make the miraculous a little less miraculous, and the supernatural a little less supernatural,—the people who take such desperate pains to **lighten the labors of Omnipotence.**—Bishop Magee.

The net impression one gains from many liberal sermons is that it is the function of the minister to **harmonize Christianity** year by year with the transient doubt of succeeding crops of college students, with polities, economics, science or philosophy.—Glenn Frank.

Grace is inseparable from truth, and one dies with the other. When we have once allowed ourselves to deny the Scriptures, and are deliberately resolved so to do, something snaps in the brain, the main sinew of grace is fused, and the fortress of truth crumbles in the soul. Wellhausen abandoned all Christian worship. S. Davidson ended bereft of every Christian conviction. Loisy's sun set in infidelity. Cheyne died a Bahaist.—D. M. Panton.

Christianity is not at the "cross roads," for Christianity is Christ, and he has never been at the cross roads.

It is not that "Christianity is at the cross roads," but rather that some so-called Christians are off **the Cross road.** Let those who claim to be Christians get back to the Cross road. All signposts point to the cross throughout the Scriptures.

Get on the cross road and there will be no talking about "Christianity at the cross roads"!—Leon Tucker.

A Quaker Sermon in Green.

Cemeteries are sometimes spoken of as beautiful, but at best they portray but a barbaric splendor which reflect nothing of the beauty of harmony or lofty suggestion. The tall shafts and elaborate carvings reflect the glamor of riches or vulgar rivalry among the living. Humble virtue is too often unrecognized, while the vile and unworthy have empty honors of magnificent mausoleums.

What a wholesome contrast is afforded in our Fair Hill Friends' Cemetery! Occupying a city block of rolling ground, every part of which is an emerald lawn, no weeds or tall grass in spots indicate the too common neglect of the living, as is evidenced in other cemeteries.

Here in this peaceful spot rest the remains of multi-millionaires, noted Quaker reformers and philanthropists, some whose names are woven in honor in the history of our city and country, side by side with the humble and sometimes forgotten: all on a common level, the common level of our earthly existence.

This beautiful spot in the center of a bustling business neighborhood preaches an effective sermon on the principles of Quakerism which is not without its effect in the minds of thousands who pass it daily.—Quoted in "Friends' Intelligencer."

Modern Miracles.

It is popular today in many quarters to decry miracles,—even the miracles of our Lord being sometimes denied by those from whom better things might be looked for. We, however, are of those who believe every word in the Bible and every recorded incident, even when it far transcends our understanding. Not only do we believe in the miracles of the past, but also in those which the same God is doing today. None of us who live in whole or part at the Orphan Homes of Scotland have any temptation to accept the modern views about God and his dealings with his creatures, for we have a greater miracle before our eyes day by day than any of which we have read or heard. There is only one word which can explain the experiences of the past fifty-three years, and that word is GOD,—the God who is, and is a rewarder of those who seek him diligently, the God who in old time did and still does marvelous miracles in answer to the prayer of faith.

Here is a great family, which began with a unit and has grown into thousands; which "toils not, neither does it spin," in the sense of working for a living (and yet which is anything but an idle or lazy community!); a family which calls for some seventy thousand pounds sterling to cover its temporal needs from year to year; which never makes any appeal to man for help, nor spends any money in advertising its great requirements; and yet which for more than half a century has never been for one hour in debt; which has lived from day to day and from generation to generation upon the promises of God, and has never once found these to fail.

How would you explain this wonderful record if you do not believe in our wonderful God?

A sympathetic visitor from across the ocean said to us a few days ago:

"I suppose you have big drives from time to time to raise the funds!"

No, we do not even quite know what a "big drive" is, nor do we use any of the methods so common and popular in the world. We have found the simple and Scriptural method of making all needs known to God in prayer, and trusting him to supply them, to work so well that we have no temptation to depart from the method adopted by our father when he began the work so long ago.

And so another year has come and gone, and laid upon us the task of again sending out our testimony for God. There is nothing new to say: we have said it so often before, but "we love to tell the story,—it is pleasant to repeat,—what seems each time we tell it more wonderfully sweet." The pages which follow give a partial account of how the miracle works here from day to day, and these will, we feel sure, be read with interest and thanksgiving by our prayer helpers throughout the world, who are the instruments he uses for the accomplishment of his "wonders."—From the 53rd Annual Report, 1924.

The soul pays a dear rent for the tenement it now lives in.—John Flavel.

THE MISSION FIELD: AT HOME AND ABROAD.

The total number of effective missionaries of the **China Inland Mission** at the end of 1924 is given as 1134, as compared with 1101 at the end of 1923. The number of central mission stations stood at 258 at the end of 1924, and the number of baptisms reported for the year at 5341, with 50 stations yet to be heard from.

One of the greatest places in China for propagating the gospel is preaching **"on the market."** To this market, held in each cycle of villages on every fifth day, come all the peasants and small traders to buy and sell everything conceivable, seeking a bargain in fractions of a cent. For the preacher, the market, though a place of pandemonium, offers endless opportunity. In all these places, on some kind of an elevation, he takes his stand; he sings hymns, expounds the gospel, sells tracts and Scripture portions, and exhorts.—Dr. Charles E. Scott.

The pastor of one of the largest country churches in Chosen led the meeting one night in connection with the big Winter Bible Class in Pyengyang. He said he knew why this church was growing,—because the people prayed so. You could go to the building almost any hour of the day or night and find people in prayer, but especially just before dawn.

One of the church officers rather scorned the idea of **day-break prayer meetings,** but one day after sun-up he had occasion to go into the church, and noticed damp spots all over the floor. His first thought was that the roof leaked, but he looked up, and the ceiling was dry, and there had been no rain. Then he realized that the damp spots had been made by tears. He said to himself:

"Have I no sins to weep over and repent of? Have I no non-believing family or friends to pray for?"

From that time on he was one of the most earnest of the praying band.

Early in the year **four Buddhist nuns,** one of whom was an abbess, were received into the Women's School, Canton. They had heard of Christianity through the faithful preaching of a Bible woman working in the country district in which their convent was situated, and when opportunity presented itself, these four women came to the school, while three children, who were also being trained as nuns, went to the Victoria Home, Kowloon. Most of the nuns had been in the convent since babyhood, and had known no other life.

"The day they came to us," writes Miss Saunders, "will not easily be forgotten. Dressed as men, their heads closely shaven, strict vegetarians,—one wondered how long would be needed to change the habits of years. . . . . On November 23 we had the joy of seeing three of these women confess Christ's name in baptism before a crowded congregation in our Chinese Church of Our Saviour."—"Church Missionary Outlook."

Mrs. Julia Norton Clems, a missionary of the Methodist Episcopal Church in India, and the Rev. William Dye, an Indian pastor in Sonepat, are gathering **Indian tunes and Christian hymns in the Indian tongue** for the purpose of issuing a revised hymnal for use in the Methodist mission churches of that land, according to a report reaching the Board of Foreign Missions in New York City. This is part of a movement to use Indian instruments, and in village gatherings held under Christian auspices.

The Bareilly Theological Seminary is offering a three years' course in Indian music. The Methodist Sunday schools of Bareilly are offering prizes for the pupils, young and old, who compose the best verses telling the Sunday school lessons. Since India is a land of story and of song it is believed that through the medium of its native music and musical instruments a new channel of teaching the truths of Christianity and the gospel stories can be opened.

On the last two Saturdays at the women's meetings I have asked the Christian women to tell of their conversion. I had often wondered if any of them could give a clear account.

The first Saturday three of the women gave us the story, and I was struck with the fact that the **portions of Scripture** which each mentioned as having caused "great fear in their hearts" and made them turn to the

Lord, were portions which the Spirit of God had used to cause fear in my own and many other hearts in the homeland. Yesterday three more women gave their account. Each of them explained her subject well, and gave a warning at the end to the unsaved women in the meeting.

The first four women came down from Mboma with their husbands when Mr. Hallett began the work here, and they said it was on hearing Ngana Weelie (Mr. Maitland) preaching from these portions that they were led to flee for refuge to the blood of the Lord Jesus: Nyamuluchila—the subject of Noah; Nyachiyuka—the Wise and Foolish Virgins; Ufunu—Ananias and Sapphira; Nya-hasa (Rosa)—the Pharisee and Publican; Naya-febi—the two women grinding together.

Nya-viye said she was converted through Lengie preaching on Zaccheus.

After yesterday's meeting one woman came forward, saying she wished to believe. She is the mother of a boy in fellowship.—Annie E. Manders, Angola.

For the first time in Taiku's history we had a **mixed chorus,** composed of our Girls' Academy chorus and the chorus from our Boys' Academy, to sing at a series of evangelistic meetings here in Taiku conducted by a spiritual pastor from Seoul. It would have inspired you, too, I am sure, could you have heard them sing so heartily, "Since Jesus Came into My Heart" and "Brighten the Corner Where You Are." The Girls' Chorus also helped with special numbers at the meetings, and the girls not only enjoyed doing it, but I believe others were helped by the message they sang.

Surely these girls have a great field ahead of them which is rich with opportunity in this line.—Mrs. Nell Henderson Hoyt, Korea.

A tall slim figure and winsome laughing face shine from the open doorway to meet the Missi Sahib. Can this be Taie, whom we left seemingly but a child a year and a half ago when we went on furlough?

"Oh, I do not live in my mother's house now! I live with my husband at Hingangaon," she answers the question we ask. No, there are no other believers in Jesus at Hingangaon. "My mother-in-law and my husband are very kind."

"What are you doing here for Jesus, Taie? Are you trying to win some one else to him?"

The dark face glows. "I never worship idols, nor work on Sunday. I grind the grain for the Sunday bread on Saturday, and also wash my clothes. Then on Sunday I gather as many of the neighboring women as will come, and I sing the only hymn I know, repeat the Scripture verses I learned, and then I say the Lord's Prayer, and so we worship God."

And so Taie, **the only Christian in her village,** keeps her little lamp of testimony burning.

The Jane Hays Memorial School has the honor of having the fifth temperance band out of fifteen in **Siam.** These fifteen bands have over 1600 members. Our band has 80 members, with 44 waiting to grow up a bit. We feared they might be like the little eight-year-old who said, "I want to sign the pledge, but what shall I do when I grow up and want to drink?"

With properly printed pledges, Temperance Hymnals, temperance pins designed in Siamese and made in Bangkok of copper, silver and gold, posters wonderful to behold by budding young artists, committees, socials, an annual Temperance Day in schools, with lesser monthly programs, and our enthusiastic young promoters, we are firing the hearts of young and old to join the ranks of abstainers, many of whom have taken the pledge against alcohol, tobacco, opium, and betel. They look to our foreign W. C. T. U. for encouragement and financial support in printing and in organizing bands in other towns, but they give much more than we, and we daily thank God and take courage. Some of us are chosen as "Guardians" to attend their meetings and see that things are done properly. I am one of the "Guardians."—Mrs. W. G. McClure, Bangkok.

One evening at our usual prayer meeting a strange young man entered. He stayed until the meeting ended and we then made inquiries as to who he was and from whence he came. He told us that he had come to Montevideo, and had been searching for some place where the Gospel was preached. He said that back at his home he was one day walk-

ing by a stream when he saw a book lying in the water. He fished it out, and it proved to be "Selected Portions from the Word of God," published by the Bible House of Los Angeles. He took the book home, and dried it, and read it. He then wrote to an address given in it for more literature of the same kind, and an "Underscored Spanish Testament" and some tracts were sent to him. His coming into our prayer meeting is the sequel. By conversations we had with him it is evident that a work of grace has been done in his heart, and it appears as if the Lord has saved his precious soul just by **reading the Scriptures** which fell into his hands in the way I have described.—A. E. White, Uruguay, S. A.

A Chinese Solomon.

The Chinese are a notoriously thrifty people, and the faculty of "making every edge cut" not infrequently expresses itself in very questionable enterprizes. Since the terrible earthquake in Japan and the lesser shocks experienced in Peking unscrupulous characters have sought to capitalize the fear and credulity of the peasantry throughout the country. Literature and reports have been industriously circulated by a society claiming inside information, and citing the calamities in Japan and elsewhere as the beginning of the tribulations mentioned in the foreigner's Bible which presage the end of all things.

The day of doom was set by these sharpers, and the offer of immunity from the terrors of the judgment was made to all who would pay the price of initiation into the society formed by the promoters. Five dollars bought immunity for one, or $8 for two, and subscribers in the Shuntehfu community are said to have been numerous. The magistrate at length took a hand to stop the robbing of the gullible people of his district, and placed the miscreants who were responsible under arrest. His excellency is somewhat of a Solomon in his manner of dealing with the situation. He told the get-rich-quick promoters that they are to be guests in the local jail until the date indicated in their prospectus as the day of doom, and if their prophecies turn out true he will order their names canonized along with those of the other benefactors of the country; if, on the contrary, they prove bad guessers, they will serve out long sentences at hard labor.—Guy W. Hamilton, M. D., Shuntehfu, China.

What Prayer Will Do for Missions.

Through prayer
Missionaries are raised up and sent out to the field. Matthew 9. 37, 38.
Through prayer
Men hear the gospel. 1 Timothy 2. 1-4.
Through prayer
Doors are opened to the preaching of the Word. Colossians 4. 3.
Through prayer
The Word of the Lord has free course. 2 Thessalonians 3. 1.
Through prayer
Converts are strengthened. Ephesians 3. 14-19; Colossians 1. 9-12.
Through prayer
All needs are supplied. Philippians 4. 6, 19.
Through prayer
Missionaries are enabled to speak with boldness and power. Acts 4. 29-31.
Through prayer
Missionaries are kept from harm. Romans 15. 30, 31; 2 Thessalonians 3. 2.
Through prayer
Mighty works are accomplished. John 14. 12, 13.

Junior School for Missionaries' Children, Angola.

To meet with workers from another field and talk over sympathetically plans and problems, get acquainted with one another's successes as well as difficulties, that is what unites our hands in the one great and noble cause. This is but the third meeting of the Angola Protestant Mission Conference since its inauguration, and I look for great things in the future.

The minutes are not yet made public, but I want to gladly pass on to you one matter which was heartily endorsed and steps taken for immediate action. That is in regard to the Junior School for Missionaries' Children. The location was definitely settled at Dondi, and the provisional committee empowered to draw up plans of organization, plans for the plant required, and at once to present the cause for support to interested friends at home. Among the missionaries at the meeting $200 was at once subscribed so that preliminary work could be started,—clearing off when the site is determined upon, and hauling stone for the foundation.

Now for a fund of $10,000 to provide the necessary buildings for the beginning years! Would any one person care to furnish the whole amount, and, if agreeable to the American Board, have the school named after him or her? After years of personal consideration and planning I consider this a most worthy object, one that will greatly supplement the work of our missionaries. I pray that his Spirit will lay the cause upon the heart of some one as he did when the Kodaikanal Children's School was started in India. That has marvelously grown, and been a wonderful blessing.—W. C. Bell.

A Wonder-Worker.

In response to an appeal made last year for a typewriter for Kona Station (Nigeria), of the Sudan United Mission, a machine was kindly given by a lady. Mrs. R. Olsen describes the sensation created by its arrival.

The arrival of the typewriter was quite an event, and its introduction to our native friends and the school children has occasioned a great deal of amusement, in some cases amazement verging on fear.

The case was unpacked before the inquisitive gaze of the young folk, and the wonderful machine in the teacher's hands performed great feats. Admiration of the teacher's power—not skill,—increased as he unfolded its mysterious powers, for not only did the thing know the Hausa, Jukun and Fulani languages, but it had supernatural skill in character reading. Teacher worked a little at it, and then handed out scraps of paper to one and another. Each one read out his paper,—for they can read now:

"Amwa forgets to cut the grass for the horse."

"Dawya breaks lots of dishes."

"Yanto does not like work."

"Biau learns his verses."

The mystery deepened until a brilliant boy ventured quite near enough to watch what the teacher was doing, and found that after all it was not an instrument of the black arts, but that the keys the teacher was striking had all their distinctive letters. This discovery dissipated some of the fear, but the attainments of the wonderful machine were still shrouded in mystery, and a feeling of something of the occult still remained, until it wrote the first simple hymns ever written in Kona dialect.

The click, click of the machine still attracts admiring crowds. The old men shake their wise heads and say, "You white folk!" The younger stand fascinated, and long to try it. Its fame has spread to the villages, and the village folk visiting the town come up to the mission station to have a peep.

We hope it may be used very much in God's work for his kingdom in this district of many tongues. We thank the sender very sincerely, and hope she may have much joy in the thought of what her gift means to the work.

ORGANIZING THE NEW UNITED CHURCH IN INDIA.

Surely the most clamant need in the new United Church is the need of a stirring revival of deep spiritual religion in all the churches of Western India.

How shall such a revival be brought about? By the fulfilment of three conditions at least: the presentation of a definite evangelical message of Christ as personal Saviour, a definite campaign of pleading, intercessory prayer, and a definite appeal for personal decision for Christ.

A Definite Evangelical Message.

By a definite evangelical message we mean that there must be a more definite insistence on the need for a new birth by the Holy Spirit. It is our growing conviction that thousands of our people and of our pupils in mission boarding schools have for a long time been listening to sermons Sunday by Sunday without a personal experience of such a new birth within. They need to be led to the cross as penitent, undone sinners, and there to realize that nothing less than the supernatural work of grace will give to them "the one thing needful." So much has been said in mission periodicals about proselytization and conversion that even our own people are in danger of thinking that conversion is not necessary. But missions exist to insist upon the universal necessity of conversion in the only sense in which the New Testament uses the term, viz., the necessity for a deep change of heart before we can be capable of the good things that many well-meaning preachers exhort their unconverted (or unregenerate) hearers to perform.

We need to emphasize what Charles G.

Dispensary Prayers at Kuweit, Arabia. From "Fifty Years in Foreign Fields" (see page 343).

Finney says about his own inward conversion: "Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part was to get my own consent to accept Christ."

We therefore plead with all the missionaries and Indian preachers belonging to the new United Church to give us more definite soul-saving preaching, such preaching as emphasizes the Godward side of the experience of salvation. India has for millenniums emphasized the manward side, with the pitiful results we see all around.

A Praying Church.

Just as the preachers must aim at soul-saving in their preaching if they are to be true to their calling, so the rank and file of the United Church must give itself to more prayer, and still more prayer, if it is to witness the seasons of refreshing that New Testament Christianity was always looking for.

To refer again to Charles G. Finney. He proved that revivals of spiritual religion always result from the fulfilment of divinely laid down conditions, as naturally as the Indian harvest follows the seed-sowing by the Indian farm laborer. And the lesson of the Methodist revivals of the 18th century and ever since teach the same lesson. Says Finney:

"A revival is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent on a miracle. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged by the ordinary rule of cause and effect. No doctrine is more dangerous to the prosperity of the church. . . . . When the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones."

And Finney shows, as did both John and Charles Wesley, that the chief condition for a revival of the work of grace in any church or in any individual soul is the condition of earnest private and united prayer, hundreds of cases occurring both in Finney's life and in the life of the Wesleys, as of every other soul-saving ministry since their day, every revival in the Indian Church telling the same heart-searching story for the reproving of God's people who so often forget this sole source of power.

Personal Decision for Christ.

We are convinced that a great deal of the splendid work done by Indian missions and by the Indian church fails to bring forth its full harvest because preachers, both missionaries and Indian preachers, so often fail to present the appeal for a full, open, definite decision for Christ on the part of every individual hearer. Without this, surely all Christian work fails to reach its true consummation. "What then shall I do with Jesus?" is a question that every one who

hears of Jesus must answer sooner or later in the forum of his or her own personal conscience.

One of the greatest soul-winners, as he was also one of the greatest public orators, England had in the last century was Hugh Price Hughes, founder of the West London Mission. Hugh Price Hughes once said to a company of ministers in our hearing that every congregation should be regarded as a jury to which the preacher is appealing for a verdict on behalf of Jesus who is a prisoner at the bar of every hearer's conscience, and who solemnly demands a verdict one way or the other from every hearer on the spot.

We believe this aspect of Christian preaching is altogether too much overlooked in India, and that the Indian church is suffering in an untold measure because of this lack of definiteness on the part of Christian preachers, most of whom preach as if they hardly expected anything to happen as the result of their preaching. We therefore appeal to missionaries, evangelists and all preachers to revive this definite method of appeal for Christ, and to seek in some definite way for a definite decision, whether the method adopted be a decision day or a decision card or any other suitable method.—"Dnyanodaya."

A BOOKLESS HOME.

In Yucatan some things are conspicuous by their presence, and some are still more conspicuous by their absence. One of the most conspicuously absent things in the average homes is books.

One day the daughter of my hostess, a lady of perhaps twenty-seven years of age, came into my room and found me reading. She was quite obviously surprized, and a little shocked. But I had done so many shocking things, like going to the dentist alone, and riding on the train alone, and treating an injured shoulder for a man, all of which sent them into delicious spasms of horror, that they were prepared to forgive me almost anything and set it down to American eccentricity.

However, she felt impelled to inquire into my reading a book. They were well-to-do people, refined, courteous, and kindly. They had educated their daughters as far as possible in the Catholic schools of Merida. They could play the piano, sing, do beautiful needle work, and speak English. But they were not allowed to read books! This girl told me in the course of our conversation that morning that her cousin had once given her a book, but as her cousin was not a Catholic she was afraid to open it without consulting the priest. So she told him about it, and he said that as long as her cousin was not Catholic, the book would not be a Catholic one, and so would not be fit for her to read, so she had better bring it to him and let him burn it. Which she did, and she doesn't know to this day what that book was about. Can you imagine a female so utterly devoid of curiosity?

They have a book in that home now, a Catholic New Testament, printed in Spanish. I bought it for them the night before I left, and they read it for an hour that night. If I had bought a Protestant Testament they would have refused to read it, so as the Catholic and Protestant New Testaments are exactly alike I just bought a Catholic one. They said the priest told them not to read the Bible, that it was bad for them. But I told them it was God's Word, so could not possibly harm them, and that it would give them much help and comfort: so they decided to read it.

You who read this, ask God's blessing on their reading of his Word, so that therein they may find the way to life eternal!—Dr. Viola Wanger.

JAPANESE RACIAL PSYCHOLOGY AND THE CHRISTIAN GOSPEL.

A comprehensive survey of the Christian movement in Japan, Korea and Formosa is issued yearly under the auspices of the Federation of Christian Missions of Japan. The 22nd annual issue,* dated August 1924 and covering the year 1923, is a volume of 541 closely-printed pages. What lifts it above the grade of mere statistics and directories of names, however, is a number of articles dealing separately with general conditions, education, thought and literature, medical work, social and industrial movements, and non-Christian religions. Here we get the ripe judgment of men and women

* To be obtained in America from the Committee of Reference and Counsel, 25 Madison Avenue, New York City. $2.75.

of vision who have lived on the spot for years and who know what they are saying.

We might quote many observant remarks that indicate changes and trends in these various lines of activity, but an article on "Japanese Racial Psychology and the Christian Gospel," by Rev. Arthur Daniel Berry, attracts our special attention.

"Is there an Oriental mind?" he asks.

After 22 years of intimate contact with all phases of Japanese life Mr. Berry says:

"In these 22 years I have never yet come in contact with the Oriental mind. I have never yet discovered a psychological gulf between my American mind and Japanese minds.

"The outward contrast between Japanese life and life in a Western country is plain to the eyes. When a Western foreigner first arrives in Japan the differences loom up large. The first ride in a rickshaw through Japanese streets is in itself enough to make him feel that he has arrived in another world. The language he hears has the effect at least of a psychological wall between him and the people about him. (Though the first time he hears the crying of a Japanese baby the psychological wall vanishes, for the Japanese baby cries in exactly the same language in which he has heard all babies cry in any land he has ever been in.) But the differences which loom up so prominently at first turn out to be on the surface of things. They are mostly in the ways we do things. They do not reach down into the make-up of heart and mind.

"I have found a diversity of temperament among Japanese people. I have found widely different mental standpoints and widely different psychological reactions. But I have found no distinctively Japanese temperament or mental standpoint or psychological reactions. For I have known exactly the same kinds of temperament and exactly the same differences in standpoints and reactions among the people in my own land. As far as my own experience with the world has gone, these temperamental and mental and psychological differences run crisscross through the human race and do not follow racial lines, and absolutely do not set the East and West off from each other. They are thus in themselves a subtle evidence of the unity of the human race.

"There are physical differences between a Japanese and a Westerner, but the differences are after all so superficial that they do not go down deep enough to reach the realm of medicine and surgery. The medical schools and hospitals in Japan are not searching for an Eastern type of medicine and surgery. The only medicine and surgery practised in Japan are world medicine and surgery, simply because, with all the superficial differences, our bodies are all world bodies. If a Japanese scholar discovers anything new or helpful in physiology or in medical practice, it becomes at once a world possession. There is nothing 'Oriental' about such a discovery.

"The way the Japanese are taking over Western music wholesale and wholeheartedly shows that in spite of all appearances to the contrary, such as old-time Japanese music, there is no distinctively different Japanese esthetic sense. When Elman came to Tokyo to play the violin, he played it absolutely as he plays it anywhere else in the world, and he asserted that he had never played to a more appreciative audience in any European capital. When Schumann-Heink came to Tokyo, she sang just as she sings in America or in Europe. She took her Tokyo audiences by storm. No one wanted her to modify or adapt her singing because she was in the Orient. Every Japanese contribution to music or to any form of art will be a world possession. Nothing of any genuine value in art can be kept shut up behind national boundaries. There is an esthetic unity in the human race.

"The same thing is true in regard to ethics. The idea of a national or a racial ethics is as absurd as the idea of a national or a racial medicine and surgery. A genuine right ethical deed is an admirable thing all round the world. In so far as that is not yet true it is because we have not got together and talked our ethics through to a mutual understanding.

Three Practical Conclusions.

"With this understanding, then, that national and racial differences are surface differences like the waves of the sea, and that there is a deeper ocean unity in the physical and mental and ethical and esthetic make-up of the human race, there are three practical conclusions in regard to the missionary task of bringing the Christian gospel to a nation like Japan.

"(1) We should expect the Japanese to have their own ways of doing things when they accept the Christian religion. The thousand and one peculiarities and characteristics which have developed among the Japanese people during their long history will naturally manifest themselves. They will put the Christian religion into the Japanese language, for one thing. In church architecture and in church government and in forms of worship and in all sorts of such things the Japanese people will be perfectly free to make the Christian gospel at home in Japan. No missionary will pretend to dictate or to give a final revelation to the Japanese people in such things.

"(2) Christian missionaries have the right to feel that they are bringing to Japan permanent religious truth in their message of the Christian gospel. They need not feel under any mysterious necessity of adapting their Christian message to the Japanese mind. If the religious message they bring is not true in Japan, then by the same token it is not true in the land from which the missionaries come. There is no psychological or any other kind of difference between the Japanese people and Western people which would necessitate two religious messages or two theologies. There is a realm of religious truth and theology and of the interpretation of teaching of Jesus and the New Testament where there is absolutely no East and West. We are all profoundly alike in our minds and souls and in our God relationships, just as much as we are in our bodies and in our relationship to natural law. There is no typically Oriental temperament or twist of mind or soul whereby the East must have an adaptation of the Christian religion as its own.

"As an instance of what I mean, in the Orient the whole idea of God is very much of a fog-bank. In the West we have come out into a clear personal idea of God. Surely we may give the Orient a Father in place of a fog-bank, and feel that we are giving the Orient a final religious truth and a permanent bit of theology.

"(3) Japanese Christians will make their fresh contribution to the interpretation of the New Testament and to the construction of Christian theology, but every true contribution they make will be a world truth and a world possession. Every Japanese who becomes a Christian becomes a potential Christian thinker and scholar and preacher and interpreter of the New Testament. That is the natural and glorious outcome of missionary work for the enrichment of the whole world. For every bit of new Christian thought or theology or interpretation which a Japanese Christian may brilliantly discover or laboriously work out through years of Christian experience and thought will be not an Oriental or Japanese possession, but a world possession.

"In the message of the Christian gospel and in Christian truth and theology there is not only neither Jew nor Greek, neither bond nor free, neither male nor female, but there is no 'Oriental mind' and there is no Japanese racial psychology."

The finished product of the different faiths might be stated to be as follows: Greece said, "Be moderate—know thyself!" Rome said, "Be strong—order thyself!" Confucianism says, "Be superior—correct thyself!" Buddhism says, "Be disillusioned—annihilate thyself!" Hinduism says, "Be separated—merge thyself!" Mohammedanism says, "Be submissive—bend thyself!" Judaism says, "Be holy—conform thyself!" Modern materialism says, "Be industrious—enjoy thyself!" Modern dilettantism says, "Be broad—cultivate thyself!" Christianity says, "Be Christlike—give thyself!"—E. Stanley Jones.

It has been well said that if Christ has really taken up his abode in a human heart, often he will be seen looking out of the windows. Again it will become true as of old, "he could not be hid." And that exactly bears out what we have often claimed for the converts, that you can generally **tell the Christians by the shine on their faces.** For it is blessedly possible for the indwelling Spirit to shine right through the thin veil of the flesh. And so, from being often forbidding and repulsive, and most animal in thought and mind, these spiritual children do indeed become brothers beloved, whom it is a joy to know and love, and for whom humbly we count it a privilege in some small measure to "travail in birth" until Christ be formed in them.—Dr. Northcote Deck, South Sea Evangelical Mission.

A MOTHER OF ARMENIA.

A Story for Mothers' Day.

Miss Helen M. Beatty.

The last whistle had blown, and the sailors were hurriedly pulling up the gangplank of the "Gule Jemal." The boilers were steaming to their full capacity as the great ship like a spirited horse took to the water on her voyage to the U. S. A.

A frail little woman of three score years, with grey hair, a sweet, sad face, and dark brown eyes which bespoke a nation's five hundred years of suffering, was giving a long farewell look at the shores of the Bosphorus. For five months she had journeyed over the broken roads of the devastated and war-torn towns and villages of the interior, hardly being able to obtain bread enough to keep her from fainting. But her spirit was unbroken, the indomitable spirit of Armenia. Her eyes now seemed fastened on the disappearing shores as the stretch of blue water grew wider. But she saw farther than the shore, away back into the past, when life seemed full of promise.

Had not her husband been one of the most beloved men of their city, and had not their home radiated peace and love for all who sought its solace? There their children had been born. Their laughter and the joy of living, as they grew up amid the gardens and vineyards, had made light the mother's heart for her labor of love, and as she had stitched away on their garments far into the night, for she had great ambitions for her children.

The two eldest had attended the American school in Armenia, and there had received visions of high callings. Never before had the nation had greater need for leaders. Then Dicran had crossed the Atlantic, had returned with his degree of doctor of philosophy to become a teacher of teachers. The daughters had also gone to America for their training, that they might return and devote their lives to the education of the womanhood of their land. The youngest son, Ara, as he had sat by his mother's side had also begun to see visions. She remembered now how hard it had seemed to have him to go,—but was she not giving her four children to serve Armenia and the ideals which had kept that nation alive during the five hundred years of tyranny under the Turkish yoke?

Then passed before her eyes, completely hiding her view, the great black cloud of 1915. Massacre, deportation and starvation, she had faced them all. In the beginning her husband and sons had been deported and slain with all the other prominent men of the place, though the ransom had been paid on their lives with the family savings of a lifetime. Her home was pillaged, and she had undergone the hardships of deportation with the rest of the women and children of the city.

After several years of wandering she had made her way back to the ruins of the city from which she had been deported. Wearily she had sat down on a rock which had once been the threshold of her home. She had felt numb and cold. It had seemed as though her sons and their father were calling her. For a long time she had not moved. Then she had taken her worn Bible out from the folds of her dress, and her eyes had fallen upon the words of Jesus:

"Woman, why weepest thou?"

She then had felt a new warmth and strength within her. "Surely Christ is with me," the comforting thought had come. "Has he not said, 'Lo, I am with you always, even unto the end of the world'?"

A gentle hand had been laid on her shoulder. Looking up she had seen an American friend standing beside her.

"Mother, I have news for you," she had said, handing her a letter. It was from her girls! With trembling fingers and tear-filled eyes she opened the envelope and read. They had earned enough for her passage to America in case she should be found, it said, and were working almost day and night to prepare a home for her. They also needed a home, but that home would be incomplete without their mother.

The letter had been laid aside. Thoughts had come fast. Could she at the age of three score years cross the great ocean which she had never seen? Could she go to a strange country and meet strange people? Her body was weak, and her heart was

broken. Perhaps she had better die in her homeland.

Then her eyes had fallen again on the lines of the letter, "We need a home, and that sacred place is impossible without our mother and her love." She had folded the letter, and turning to her friend with a new light in her eyes she had said:

"I am starting for America. My girls need their mother."

The tedious land journey was over. Twilight was settling over the waters as the "Gule Jemal" steamed on, and land was long out of sight before the little mother's vision of the past reached the present. For weeks the days came and went, some calm and others stormy, until one day the "Gule Jemal" came into New York harbor.

You can imagine the eager eyes of this mother scanning the hundreds of strange faces at the pier for her daughters, whom she had not seen for ten years. Imagine the joy of the girls as they recognized their mother coming down the gangplank! The whole tragedy of ten years came over them as they embraced each other. The girls wept, but not this Madonna of Armenia. She looked into their faces and said:

"See, children, I am smiling: why can't you?"

On this Mothers' Day the hearts of the daughters will be made happy by the love and companionship of the mother who has come through great tribulation. Though she has drunk the cup of sorrows almost to its dregs, her beautiful Christian character is still an inspiration to all who know her, and a comfort to those who mourn.

As we wear our white carnations, may we also remember the mothers of Armenia!

OUR LORD JESUS AND HIS MOTHER.

The Bible record has only a few references to our Lord's mother, and these are quite reserved. The probable explanation is that she was of a retiring, unobtrusive nature. Not one who courted publicity, or sought to capitalize her relationship to Lord Jesus and take advantage of his popularity and prominence. A woman of deep, strong character, but of the homey, family type. Meditative, thoughtful, carefully registering and pondering over her own holy and exclusive experiences.

She was evidently no less a mother because she had a son to whom sacred mysteries attached from the very beginning.

We must agree that she was a noble type of woman, else she would not have been chosen by God to be mother of his only begotten Son. Her song, the Magnificat, witnesses to her piety. It is pitched in triumphant tone, expresses exalted feelings, and is saturated with Scripture.

It has been remarked by commentators that every time Mary appears in the later years of Christ it is to receive some thrust of pain. When he was 12 years old, in the Temple (Luke 2.48-50), at Cana (John 2.3, 4), at Capernaum (Matthew 12.46-50), each time something was said that seemed to loosen the tie between mother and son. On the cross that tie was finally severed, when he said to Mary and to John, "Woman, behold thy son! . . . . Behold thy mother!" (John 19.25-27).

We might have been sure that Mary would have been at the cross. Our mothers are always with us in our crosses. The deeper the tragedy, the closer they stand by. Mother love is at its best in an atmosphere of need and pain.

Protestants do not realize the terrible fact of the crucifixion as vividly as Roman Catholics. The latter are more familiar with pictures and images of our Lord on the cross, with pierced and bloody side and hands and feet. Protestants think more perhaps of the theological significances of the cross: what it means in our salvation from sin, according to the teaching of Peter and Paul and John.

But what must that tragic scene have meant to Mary! The victim was her son. He was being cut off comparatively young: rejected by rulers and people, in spite of the popularity of a year or two before; and apparently without having accomplished any great mission, in spite of the wonderful words and deeds of his three-years' ministry.

Simeon uttered a prophecy at the time of the presentation of the infant Jesus in the Temple, a prophecy which has always puzzled the commentators. Addressing Mary

he said, "A sword shall pierce through your own soul also." Whatever else that expression may cover, was not the crucifixion of her son, her witnessing of his awful suffering, a piercing sword in her soul?

Our Lord on the cross was not so absorbed and overcome by physical pain and spiritual distress but that his mother's future weighed upon him. May we assume from the Bible story that Joseph had died early, and that Mary had depended for support upon Jesus? She had cast in her lot with him and his band of followers. So now, when he is going away, he commits his mother to that disciple who is most like himself. One of his last earthly acts is a demonstration of filial concern and consideration for his mother, and of provision for her future support.

The world today needs mothers with Mary's qualities of heart and mind.

Motherhood and family life are sanctified not only in the incidents of our Lord's birth, but also in this brief episode at the crucifixion. The influence and blessing of the cross should hallow our family ties.

THE BETTER SPIRIT.*

Rev. F. W. Norwood, D. D.

Christianity began its corporate existence in the world as a demonstration of power. That is the meaning of Pentecost. On that day it was made credible, it was made visible, not only that Jesus was alive, but that he was clothed with power. Up till that time even his most intimate disciples had never been quite sure that Jesus could save the world. They felt, as many people feel in our own time, that his life and his teaching were full of beauty and full of wisdom, but that the world seemed too bad or too mad to be saved by rose-water, however sweet the perfume. The evil of the world was too strongly entrenched to be dislodged by beatitudes. They were always wishing that he would manifest his power to save the world. They more than half expected that the end of it all would be the cross, and when it came at last, it came like a long-dreaded stroke of doom.

But Pentecost revised their judgments and enabled them to believe again that the power to save the world was in the hands of Jesus. It gave to them a new conviction concerning his power, and it also gave them a new conviction concerning their own power. You have only to read the New Testament to perceive that it was understood in those days that, whenever a man received Jesus he would receive an accession of mental, moral and spiritual power. If these signs were not present the apostles were not satisfied.

That is the reason why Paul seemed to feel a little uneasy about these twelve men whom he met in Ephesus. Their life was perfectly correct, but it exhibited no power. So he said to them:

"Did ye receive the Holy Ghost when ye believed?"

They answered: "We have not so much as heard whether there be any holy Ghost."

Then Paul understood what was the matter with them. He said:

"Unto what then were ye baptized?"

"Unto John's baptism."

"Ah, I see!" said Paul in his heart. "You perceived the world's sin, you perceived your own sin, you repented, you underwent the rite of baptism as the expression of your intolerable grief, and that was all: you stopped there. But," said Paul, "John's baptism was only preliminary. He baptized for repentance in order that people might be prepared for a greater and more vital belief. John meant you to look onward, to believe in a still greater baptism, in that of Jesus Christ."

When they heard that, they received baptism in the name of Christ Jesus, and when Paul perceived that there manifestly came to them an accession of mental, moral and spiritual power, so that they prophesied and spoke out the truth that was in them, he apparently was satisfied.

It is not this single incident that gives you

* Northfield Foreign Missionary Conference, 1924.
Dr. Norwood is minister of the City Temple, London.

the impression: it is the whole tenor of the New Testament. You perceive that Christianity would never have come to be at all if, somehow or other, with its coming there had not been a revitalizing of men.

We celebrate the day of Pentecost in remembrance of the day when the Spirit of Christ was manifested in power in this old world of ours. We ought to celebrate it even historically if we have any inward consciousness of its reality. For without Pentecost Christianity as we know it would never have been born: it would neither have inspired nor tormented this old world. It began its life as a demonstration of power.

These two things are absolutely necessary for the success of any cause: you must believe in the dynamic of the cause, and you must believe in your own personal power in relation to that cause.

The world in which we are living today has a keener appreciation of the beauty of Christ and his teaching than any other generation since the world began, but it seems to have lost the assurance of its own power to make dynamic contact with him.

As one tries to keep abreast of the literature that is constantly pouring out from the printing press, one observes almost to the point of weariness how almost every serious author pays his tribute to Jesus Christ, to his personal character, and to the beauty and winsomeness and even the wisdom of his teaching. But so often in this kind of literature there is a diminishing of hope. There is little or no suggestion that the wisdom of Christ is really a dynamic, and that people may make vital contact with his spirit. So many people think nowadays that they can explain Jesus if they strip away his deity. One could almost forgive them that if it did not so often carry with it, as a corollary, loss of faith in God and in the realizable power of the Christian ethic.

The world of our time is positively hungry for redemption. We do not speak Biblical language as our fathers did, but the basis of our thought is truly Biblical. We see that only the spirit of Christ can save the world, but we make little or no constructive effort because we are overwhelmed with a sense of sin. It is not our own personal sin that we feel, perhaps, as our Puritan fathers did. You do not find men going about nowadays with head bowed upon their breast asking how they may be saved, but that sense of personal sin has diminished with us very largely because we are so overwhelmed with the vision of widespread sin. We are finding it hard to believe in the salvability of the human race. We look far and wide and perceive moral weakness. If we talk less about our own personal sins it is simply because we have made comparison with the sins of others, and think we are not much worse than they, and sometimes even a little better. It is the paralyzing sense of the moral weakness of humanity that is resting upon this generation like a blight, so that while the world is more conscious than ever it was of the beauty and reasonableness of the Christian ethic, it seems to make no effort to bring it to a realization.

What we are really waiting for is a Pentecost. If it could be demonstrated today that the teaching of Jesus was able to straighten out the tangle of this poor old world, there would be such a confession of Christ in our time as would multiply manyfold the scale of the original Pentecost. Our generation is positively hungering for redemption. We do not talk much about Messiah, we have no Messianic hope in our time as they had in the time of Christ. Ah, but there was never a time when humanity was looking for a leader so earnestly as today!

It is an extraordinary thing, at least so it seems to me as I grow older, that however much you may differ in your phraseology, or whether you say you believe the Bible or disbelieve it, whoever holds that Book seems to hold the interpreting chart of history. Somehow or other we are always treading the same old track and dealing with the same kind of problems.

Our age is waiting for its Pentecost. Those men to whom Paul came in Ephesus were good men, but they had the backward look. The dominant thought in their mind was the sense of sin, which nearly always brings a sense of hopelessness unless it leads to the discovery of redemption. Paul came to change their outlook, to get them to look away from that depressing vision without denying that it was there. He knew that

they were sinful men, but he knew that a sense of sin alone could not save the world.

I do not know how anyone can look about him thoughtfully and not believe that goodness is stronger than badness. Badness is very often more spectacular. Moral weakness lends itself to exploitation, it makes itself visible, it is always being trumpeted. Goodness to most men seems garbed in grey, but there is far more of it in the world than most of us dream.

You say honesty is not what it used to be, and I fear it is not, but it is very great still. Would you like to live in a world where everybody was manifestly, professedly and blatantly dishonest? You would soon emigrate to the planet Mars if you could get there. There is a lot of dishonesty, but there is an ocean of honesty.

You say that the love of truth is not as great as it was. I fear you are right. We have suffered a moral débâcle, but yet it is true that the most insulting thing you can say to a man is that he lies. There are few men who would tolerate that. There is a lot of truth-speaking in the world. There is a lot of lying, but the lying is mostly of the sniping order. No liar tells you he is a liar. He generally makes his camouflage deceptive, and chooses his hiding places with great skill. It is the honest, truth-speaking folk who walk in the sunlight who keep the old world together.

You say that the morals of the time are not what they used to be, and God knows that we have been smitten and have suffered very badly. You may point to the records in the newspapers of the stories of the divorce courts, and you may say sometimes, in your moments of pessimism, that society is reeling down to chaos. But I asked myself the other day how many divorced couples do I know, and I could not count many. I am sure that for every one I have observed in my personal range of experience I have known scores and hundreds of ordinary folk who live together as man and wife with honor, deepening affection and strengthening ties.

The conviction that arises in my heart very often, when I think of our social and political problems, is that our methods are not worthy of the population. There are so many things done in public life that do not play up to the sheer honesty and worthiness of the populace. When I think of what we call our international relationships, how we hold them by a thread, how we stagger on the edge of a volcano, how events are precipitated by the pulling of a few wires by a few heads of departments, and not by the people at all, I say it is not fair to them. They are too good to be dealt with that way. They are not assassins, they are not buccaneers: they are ordinary, decent, good-living sensible sort of people.

What we want is, of course, as always, a moral uplift. What we want is a way of living that does full justice to humanity, treats it with respect, and believes in its capacities. When I read, as I must read, that men are expected to live and keep a family on less than a living wage per week, I cannot help, as an honest man, admitting that until that kind of thing is put right there never will be peace, and there never ought to be. As to the wisdom of the methods employed to gain better conditions, that is another question.

I could wish, if I had power to bring it about, that wherever Christianity is professed it should manifest a liberal spirit. It should be patent to the eyes of all onlookers that those who follow Christ believe in the liberation of humanity, believe in its capacity to rise toward God, believe in its fundamental goodness, however chequered that may be with the inherent weaknesses of the flesh.

It seems to me that always our first idea of order is one of law, and our final idea is liberty. It seems to me that Jesus Christ taught precisely that to the people bowed down and oppressed with the sacredness of law. They had suffered it to become a fetter, and to such Jesus came and called them out into that one and only fulfilment of law, the spirit of love. The Christian spirit in our time, as in every time, should stand for that selfsame movement, should believe not only in humanity, but in the God of humanity, who is in our time, distressed though it be, as he has been in every time, the soul of the world's goodness, the dynamic of its morality, the better spirit.

The world's need is the Christian's prerogative. The very thing the Christian church stands for is this great and wondrous thought enshrined in the word Pentecost. If it does not mean that, what does

it mean? It does mean that. It means that goodness is dynamic. It means that men should seriously admit goodness, as they often seriously admit badness, to be the stronger of the two. It means that the spirit of sympathy, if it be not vapid sentiment, but is harnessed to the intellect and the will and the constructive energies of mankind, is infinitely greater than the spirit of distrust or hate. It means that the marching Christ is still the leader of the world, and that the better spirit is the Spirit that waits to be poured upon every heart that is willing to receive him.

THE PROMISE OF POWER.*

Rev. Len G. Broughton, D. D.

And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high! Luke 24. 49.

In order that we may start properly we must look briefly into this last conversation that Jesus had with his disciples.

He was on the Mount of Olives. He had gathered the disciples there with him that he might say to them some mighty things, for he must soon take his departure from this earth.

While gathered there with them, Matthew reports him as saying two important things. He called attention to his imperial authority, saying, "All power is given unto me in heaven and in earth." Immediately he followed that statement with an imperial edict. He said, "Go ye, therefore, and teach all nations!" Then, according to Luke, he provided for their equipment, "But tarry ye in Jerusalem until ye be endued with power from on high."

Our Lord realized that he had laid upon his disciples a tremendous obligation, that of making disciples of the children of men, and he knew they needed equipment for their work. They were uneducated, without social position, without family prestige. Realizing all this, he calls them before starting upon their great life work to face their equipment. He says, "Wait until you are equipped with power from on high!"

This word "power" we would do well to study. It is a word from which we get our word "dynamite." Jesus said, "Before you begin the work of making disciples of all nations, tarry in Jerusalem where you now are until you are endued with the dynamite that I am to give."

And we find these disciples obeying their Lord. They retired to an upper chamber in Jerusalem, and waited, as we find, for a period of ten days. They were not told to wait ten days. They were told to wait for the enduement of that power.

I can fancy all sorts of things taking place in that upper room while they waited. I can fancy them talking about his three years' ministry, his death and resurrection. I can fancy them talking about their future work that he had laid upon them, and also about the promise he gave them of the enduement of power of which they knew nothing. And as they waited and talked and prayed together for ten days, this power came.

We cannot tell how they knew of the coming of the power. We can fancy all kinds of things about it. Personally, I fancy that as they waited and talked and prayed those days, one of them, doubtless Peter, the spokesman of the company always, said to the rest on the morning of that tenth day:

"Brethren, I do not know how you feel, but I feel the time has come to get out of here! I feel the time has come when we should tell the world about Jesus. I do not know why I feel so, but I do, and I cannot remain here any longer. Something has got hold of me that has introduced me to a great world, and rolled upon me the responsibility for it. I have learned about Jesus, I have been with him three years, and I know what he has to offer to the world,—at least enough to make me anxious about the rest of the world. I do not know how you feel. I know he said, Tarry, but something has got hold of me, and I cannot tarry any longer: I have got to get up and go."

Then I fancy the rest of them said to

* Northfield General Conference, 1924.
Dr. Broughton is a Baptist pastor in Jacksonville, Florida.

Peter: "We are glad to hear you speak like that. We all feel like it since our last prayer meeting. We have all felt we could not stay any longer. The weight of earth's unnumbered millions begins to roll itself upon us since we began waiting together in prayer."

That is about all they had to ensure them of enduement. It was the coming upon them of the consciousness of the weight that rested upon the heart of Jesus. And driven by this new consciousness of the world's lost condition, they went out to obey their Lord.

The second chapter of the Acts tells us how that power manifested itself. Let us keep in mind that it presents an occasion in which the Spirit of God had absolute control of the church. Of course the church at that time was not formed, but the disciples represented it. Here we have the Holy Spirit promised of Jesus resting upon them, absolutely possessing their hearts and lives. What we want to see is the result that followed.

First of all, we see that when the Spirit came upon them, equipping them for their service, he selected Peter to preach the Pentecostal sermon. Here we have a purely supernatural manifestation of God. Peter was the last one the natural man would have selected for that work. He was a man uncultured, impulsive, and full of faults. He had just denied his Lord. There were others among the disciples we would have selected: we would most likely have selected pious John. But the Holy Spirit being in charge selected Peter, though he had so recently cursed and lied about his Lord. We have a way of setting men aside when they are guilty of such crimes against the Lord, but the Holy Spirit being in control ignored what Peter had been, and considered what he was at the time. Peter had received forgiveness for his sin, and was therefore in his sight as clean as if he had never sinned.

Then, again, we see that the Spirit being in charge gave Peter an audience. It was the day of Pentecost. People had gathered from all the known parts of the world to Jerusalem. It was a great occasion, and the Spirit being in charge arranged that Peter should preach this sermon on this important occasion when he would have the opportunity to address men and women from all parts of the world concerning this new gospel. Thus it is seen that the Spirit—when he is in charge, mark you!—always works at both ends of the line at the same time.

I remember a woman coming to me at one time and saying that the Spirit of God had clearly directed her to me to borrow twenty-five dollars.

I said: "There must be some mistake about it."

She replied: "There cannot be! I know the voice of the Spirit: I have been too long serving him not to know his voice."

"I know some things, too," I said. "I know that the Spirit always works at both ends of the line at the same time, and I know he never sent you to borrow twenty-five dollars from me because I know I have not got it, and I know he knows I have not!"

We should remember another thing about this occasion. The Spirit not only gave Peter an audience, but he gave him a message. It has always been interesting to me to think what Peter might have said on that occasion of all occasions, introducing to the world our Lord Jesus Christ and setting forth the kingdom that he had come to establish. So easy it would have been for Peter to have talked about the corruption of the Jewish church, for it was corrupt. It would have been easy for him to have spoken of the degradation of the Jewish priesthood, for they had degenerated to the lowest depths. He could have talked of the low state of society, of politics, of the condition of the poor, for they were ground down under the heel of a most heartless aristocracy. They were lifting feeble emaciated hands for alms upon every street corner. Talk about this was needed, but listen! Something else was more needed. God help us to remember this today! About it we must speak frankly. I say there is something else more needed, and that is the thing to which the Spirit of God directed the mind of Peter. Peter had suffered the ostracism of the religious and social world of the day, but the Spirit had control in that sermon, and he preached concerning the fundamentals of the kingdom of righteousness, and left to them the

application of these principles. He preached concerning the crucifixion of Jesus, concerning his resurrection from the dead, and the coming of the Holy Spirit of God in whose power he then was preaching. He preached concerning salvation from sin through and by the grace of God. Lastly, he preached concerning the lordship of Jesus. He waited, as it seemed, for the crowning word to hold up the lordship of Jesus, assured of the fact that if Jesus were made lord and master of life, all the rest of life would be dealt with and made right.

My brethren, we have done many good things to help clean up the communities in which we live, and make them outwardly better. We have made the world better and sweeter, but I fear in doing so we have left undone some of the weightier matters, and today we are beginning to suffer for it. The most important problem ahead of the church of Christ today is the salvation of men, then to bring them under the lordship of Christ. I say, the biggest work ahead of the church, without any criticism of the other things she may do, is to get men to realize their need of this lordship, and to live under it. If we have that, we have an ideal citizenship.

Another thing: the Spirit gave Peter courage to deliver his message. It takes courage, sometimes more than the world knows, to declare the full counsel of God. It takes that courage that comes by the power of the Spirit.

Let me call your attention to another thing: he gave Peter's message supernatural power. How did it manifest itself? In the first place we find that the people were bewildered, amazed beyond explanation. They heard men talking in tongues that otherwise they could not understand, but now they understood. They saw something resting upon them like tongues of fire. They observed the boldness of Peter. Something wonderful was taking place. That is one of our greatest needs today. There is nothing taking place in the average church that is out of the ordinary. Everybody can understand everything that will take place and does take place in the average church. Everything moves exactly as it has for the last fifty years with us, and we do not want it to be otherwise. But there was not a man in Jerusalem or out of it who could explain a thing about that Pentecostal meeting. It was all supernatural, and therefore not explainable. No man can explain God. His methods and movements in the church of Christ would be so today if he were absolutely in power. We are so wedded to church customs and forms and methods as to almost preclude the working of the Spirit of God in our congregations.

Then, in the next place, the people were convicted of their sin. "They were pricked in their hearts." Peter did not have time to discuss sins, but he saw the sin of the world, which was the rejection of the Lord Jesus, the sin that has got hold of the world today. Of all things men need to have their attention called today, throughout the world, to the awfulness of the sin of rejecting the Lord, and turning their backs upon him. Ah, we do not have to take up time pointing out sins and getting men to give up sins: if only we make way for the Spirit to do his full work, he will convince the world of sin!

The last thing that happened was the salvation of three thousand souls.

Now the question is, Can this be repeated? We can repeat everything connected with Pentecost, the numbers they had, the intelligence, the wealth,—I do not suppose they had enough money in the crowd to buy an automobile, not even a Ford! We can repeat the number of preachers and teachers. Everything in connection with Pentecost can be and is repeated but the POWER. We hesitate about that. Only God himself, through faith, can give us that power; and when we yield ourselves without reserve, individually, to be used by that power regardless of what men say or think, and receive the Spirit just as we receive Jesus, by faith, we will have a propelling dynamic that will drive us to victory for Christ in his own way.

God equip the church in this day of her great need!

(Next month: Living in the Will of God.)

Songs of Deliverance, by Alice Maud Carvell. Bible Institute Colportage Association, Chicago. 64 pages, decorated. 50 cents.

Some 48 pieces in varying meter, inspirational, devotional, sometimes argumentative and of the character of versified prose. The make-up is tasty.

DYNAMIC ELEMENTS IN WORSHIP.*

Professor Norman E. Richardson, D. D.

The term aspiration may be used to designate in a general way those basic urges which constitute the most elementary factors in the psychic activity of man. They point to the fact that the mental life is essentially dynamic. It possesses varying degrees of forcefulness, but is never without force. Complete indifference is not a normal state of mind. There are positive elements in all reactions. It is natural for the mind to function in certain well defined ways. Every life situation is appraised from the standpoint of its being the occasion for the furtherance of life. It is instinctive for man to desire power, to long for companions, to inquire into the meanings of experience. To be void of such fundamental attitudes as these is to be something less than human.

The essential nature of worship can best be understood as aspiration in its purest, most intense and lofty form, provided that we include in the concept aspiration the three basic groups of desires or propulsions, egotic, social, and rational. Worship is social, but it involves factors other than social: it is the expression of the disposition to think our highest thoughts and to note their rational implications. But it is more than this: it is the cry for help in meeting the situations of life. But its sole psychic support is not found in the need of help or protection: it is found in all of these basic factors, though in any particular act of worship any one of them may be dominant.

When thus understood in terms of aspiration, worship is seen to be more than what Professor Coe's definition implies. His statement is that worship is accurately described as being "precisely the experience in which we think our most fundamental religious ideas with the greatest appreciation of what they really are. Further, it is the experience in which we become conscious of what life means to us and what we intend to mean for life." In such an experience as this, only a fraction of the psychic forces that ordinarily find expression in worship are included. Merely to think one's most fundamental religious ideas is primarily a rational process. As such it does not give opportunity for the expression of other desires which are as basic as is this one. The longing for higher and better thoughts may be included in an act of worship, but it is not inclusive of worship.

There would be as much psychological justification for a definition of worship as being precisely a protest to God against the annoying restraints and limitations of life, and a nursing of those impulses to conquer which constitute the egotic forces of personality. Such a definition would be no more defective than either the one formulated by Professor Coe or the following one offered by Professor Weigle: "Worship is the attempt to express to God attitudes characteristic of conscious personal relations to him." The thought here is evidently that worship is primarily a social experience. It is that, but it is more than that. It is no more essentially social than it is rational or egotic.

The worshiper brings to his act of worship a conscious interest in the further clarification of his fundamental religious ideas. He brings a sense of the need of support, help, protection, security. He brings also a longing for companionship, a disposition to express those social sentiments that are organized around the concept of a divine friend and personal Saviour. He may want to use God, and this motive constitutes one of the supports of his act of worship. But there can be no true act of worship that is void of social sentiment and that is absolutely void of cognition.

There are three essential ideas included in the concept God as used in an act of worship. God is the highest, the ultimate known causality: he is the one who is finally responsible for the world of which the worshiper is a part. God makes possible the loftiest social experience: his causal relationships are held to be those

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* Northfield Conference of Religious Education, 1924.

Dr. Richardson is professor of Religious Education, Northwestern University.

of one who is sensitively aware of social bonds. God is also the ultimate explanation of experience: all things become meaningful in him, and without him complete explanation is impossible. Man's aspiration to love, to know and to share the power of God constitutes the reason why the God concept represents the supremely affective reality, and why this trinity of ideas holds a central place in an act of worship.

Aspiration, as it is found in worship, is not vague and amorphous. It flows along three distinct lines. It is man's total, direct and conscious response to One in communion with whom the three groups of biological propulsions find their highest and most intense utterance. If these three fundamental urges can be designated as aspiration, then worship is aspiration stimulated and guided by the conscious effort to put oneself into direct relationship with the One in whom the egotic, social and rational values find their highest realization. God is omnipotent, and the one who worships "in the spirit" shares his power. God is omniscient, and to the one who worships him truly he shares his wisdom liberally (James 1. 5). God is love. To worship him is to enter into a higher realization of one's capacity to love.

Motives that Find Expression in Worship.

There are nine distinct motives that may be found in an act of worship. They are not all present, or consciously present, at a given time, but they can be distinguished as the forces that keep alive the common interest in worship, or that constitute its abiding supports.

1. The pure love of mystery, of those objects or acts the meaning of which are but partially known.

God is felt to be unknowable, or but partially comprehensible. No one has seen him at any time (John 1. 18). His abode is shrouded in mystery. And so the suitable modes of approach to him are held by some to be only those that awaken and sustain the emotions that are present when one stands in the presence of mystery. The various constituent elements in the service of worship make a direct appeal to these emotions. In the celebration of the mass, for instance, a divine mystery is the object of keenest interest. The sense of nearness to God awakens a feeling of mystery.

The fact that the service of worship has the power to awaken such feelings helps the individual worshipers to apperceive God appropriately.

2. Another motive may be the desire to do something which will appeal to or affect God, something worthy of his consideration.

"Ritual begins with those acts which visibly and in actual experience produce great effects with men, but it remoulds such acts to a higher use as inducements and channels of communion with the gods" (Stratton, "The Psychology of the Religious Life"). In one's approach to high dignitaries one is apt to adopt a type of behavior that is suggestive of power, of lofty station. The trivial and commonplace are scrupulously avoided. Worship is adopted because it seems to be far removed from the ordinary methods of making social contacts. It seems to be suitable or worthy in view of God's nature and elevated station. It satisfies one's sense of propriety. It furnishes the correct form of approach to God.

3. Religious ceremonies appeal to the instinctive interest in witnessing things that take place on a grand scale.

The human mind is ever bent upon venturing near to that which is vigorously affective or impressive. Anything great or grand makes an instinctive appeal. A broad expanse awakens a spontaneous response. Large billboards attract immediate attention. They awaken a "sense of value" that is in direct ratio with their size.

This motive is found particularly in those individuals whose lives between the acts of worship are lived within narrow limitations or oppressive confines.

Bigness is a relative term. The one who works all day filling little pasteboard boxes with tacks appreciates an opportunity to see the ocean. The one whose economic position forces him to consider material things of small dimensions quickly responds to the sight of great wealth. Likewise the stately ritual is suggestive of spiritual values that transcend those which the ordinary man meets day after day. The architecture of the usual place of worship is suggestive of that which is high and lifted up. The

total impression of the service is that of infinity. Many a minister has discovered to his great embarrassment that the motive which brought certain young people to the Sunday evening service of worship and to occupy the pews farther from the pulpit was simply the desire to witness the most lively spectacle taking place in town that night.

4. In the service of common worship of the ritualistic type there are gathered together those having common interests and beliefs: hence it becomes a place where social instincts find expression and satisfaction.

"Especially in his religion does the plain man wish the support and sympathy of others" (Stratton, "The Psychology of the Religious Life"). The ritualistic ceremony would lose something of its appeal were it not for the fact that it is a social group that participates in it. The members of that group tend to reflect in their personal attire, their carriage and conversation the love of beauty, of chaste dignity, of formality, which constitutes a common bond. They give expression to common beliefs and attitudes. They make use of common knowledge. Thus the individual worshiper finds it easy to express the aspirations which he feels, for he knows that others are joining with him in these acts. He enjoys the sense of social sanction that reenforces his loftiest aspirations.

Herein is seen a psychological justification for the suggestion, "Neglect not the assembling of yourselves together" (Hebrews 10. 25).

This sense of social solidarity that accompanies the act of worship is not limited to the group who constitute the immediately present body of worshipers. The imagination is easily kindled and the individual senses spiritual kinship with those in all ages and in all climes who have shared the common beliefs and hopes. A favorite hymn of multitudes of worshipers is:

For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest!
Alleluia! Alleluia!

O blest communion, fellowship divine!
We feebly struggle, they in glory shine:
Yet all are one in thee, for all are thine.
Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia! Alleluia!

5. The use of ritual may be an effort to give proper embellishment and spaciousness to the meaning of religious ideas.

The psychology of gesture is suggestive of the psychology of the religious ceremonial. A mode of expression that is adequate is a practical necessity. The individual whose religious life is dominantly emotional will always find difficulty in expressing what he feels. Were he to try to offer a prayer without the assistance of any forms that transcend his own vocabulary, the highest satisfaction would not be realized. Nor can he, unaided, perform an act of worship that satisfies his sense of propriety. His attempts at religious self-expression seem to be commonplace and utterly unworthy. Just as some persons "say it with flowers," so others "say it" with ritual.

A properly conducted service of worship brings satisfaction to the esthetic sense. An act of true worship is inherently analogous to a purely esthetic experience. There is such a thing as a desire to worship God in the beauty of holiness (1 Chronicles 16. 29). Worship is appreciative, intuitive, synthetic, and hence it resembles the esthetic sense. It yields a sense of freedom from imperfection or restraint. To stand in the presence of the beautiful is to be conscious of perfection. This emotion is quite similar to that awakened by the thought of the ultimate. Art is the appropriate servant of worship. It intensifies the emotions, and makes them immediately available for purposes of worship. Music is especially effective as an excitant of emotions. The one whose feelings have been aroused by art, appropriately used, will find himself readily responding to the appeal of a service of worship.

6. Worship may be a direct, spontaneous protest against the artificialities or restraints of everyday experience.

With many persons ordinary experiences fail to satisfy the deepest aspirations of life. Things seem sordid and cheap when compared with the ideals and longings, the visions and ambitions which characterized

one's youthful years. Gradually, yielding to economic or social pressure, the loftiest upreaches or desires are surrendered. But the mind returns to its native spiritual habitat through the help which ritual affords. For a time the world with its stern realities, its areas of friction and annoyance, is forgotten. Like the hart panting after the water brooks, so this mind yearns for the return of the religious ceremonial so rich, so suggestive, so beautiful. It is the worshiper who can say, "He giveth me beauty for ashes" (Isaiah 61. 3).

We are not discussing here the social or economic implications of this fact. Our purpose is simply to point out a scientific principle. Multitudes of individuals find in worship a cherished relaxation from strain. The moments of unbalked aspiration provided by worship furnish memories or hopes that help to make endurable burdens that otherwise could not be borne.

7. Ritual is a means by which the ultimate meanings of life are more readily grasped.

There is need of a life philosophy that yields mental tranquillity, that satisfies the demand for security. The approach to these ultimate truths or realities is not always coldly rational. It cannot be merely scientific. The mind of the worshiper is dependent upon a particular method in its approach to that which is supremely impressive and comforting, that which brings highest satisfaction. It is not only theology but ritual also that meets this need. A wealth of new ideas or suggestions is gleaned from the elaborate ceremony. Thought is stimulated.

There are some persons who are so constituted mentally that they can do their best religious thinking only when their emotions are stirred as in a service of worship. Their emotions directly influence the apperceptive process. They tend to draw certain appropriate ideas into the field of consciousness. Thus worship gives to religion a wealth of meaning that would otherwise be impossible.

8. The fact that ritual through its use of concrete, tangible objects awakens a vivid reality feeling and associates that feeling with the idea of God, constitutes another motive.

It is difficult for some persons to apperceive God. They are so constituted mentally as to make it a practical necessity that God come to them as sense percepts. They are dependent upon the concrete in order to achieve a lively, vital, impelling idea of God. Hence any service of worship, such as the Lord's Supper, meets a real need. It makes God real, and therefore more vital in the immediately following experience.

The reason why idolatry persists so tenaciously is here seen: also why sacred shrines are visited, and altars erected. "The vivifying reënforcement which religious belief and feeling receive from contact with the visible and tangible" constitutes the motive that leads perceptually-minded individuals, particularly, to participate in services of worship.

9. One motive that often finds expression in attendance at a service of worship is that of deference to authority.

An individual may have a sense of duty or of obligation because of his submission to the demands of ecclesiastical leaders, or the dogmas formulated by theological thinkers. A sense of satisfaction may arise from one's doing what is accredited as being right. Implicit obedience is expressed, and there is no disposition to raise embarrassing questions concerning the rational foundations of authority. The judgment of another who holds a place of recognized superiority is accepted implicitly.

The act of worship performed because of this motive may yield a distinct feeling of satisfaction. Worship may be a means of showing respect for or deference to authority.

De-vitalized Worship.

From the above enumeration of motives that sustain and perpetuate worship it is evident that an individual's participation in a given service of worship may be the expression of not one but several motives. The single desire on the part of the worshiper to witness an affair that is suggestive of spaciousness or of infinity is not adequate to make it possible for the service of worship to achieve its greatest meaning. Likewise, the one who attends public worship merely "to be seen of men" and to court social favor could hardly be expected to enter with a sincere and whole

heart into a service of praise and adoration. Other things being equal, it may be said that the one in whom the largest number of the motives described above find expression in worship will find worship most meaningful and satisfying as a means of aspiration.

Worship may be sincere and yet lacking in vitality. The desire to escape from the sordid, drab commonplace realities of life, for instance, may be unfeigned and wholehearted. But if that is the only motive, the service of worship will be limited in its appeal. Merely to go through the motions of worship may seem to satisfy the impulse to show respect for ecclesiastical authority, but the results are very meager as compared with those made possible when the worshiper is impelled by several powerful motives.

The greatest practical difficulties in conducting a vital service of common worship arise out of the fact that so many people attend the service whose motives are not purely religious. If a man is very hungry he will appreciate and enjoy the food placed before him, if it is wholesome. It is relatively easy to feed a hungry man. But when one comes to the table having no desire to eat, the daintiest dishes make no appeal. If desire is lacking, interest is absent and attention is difficult to secure, if not impossible. Many a leader of a service of worship has become discouraged trying to provide an opportunity for worship for those who desire to worship in a truly religious sense and at the same time for those whose motives lie without the field of religion.

Ritual as a barrier to worship. It sometimes happens that the religious ceremonial is so elaborate, so much attention being given to details, that the mind of the worshiper fails to use it as an aid in achieving God-consciousness. The individual who is accustomed to a simple form of service may find it impossible to worship in another church where he attends as a visitor and where an elaborate ritual is used. He is so conscious of the mode or form of worship that the appropriate content is not realized. This experience is not unlike that of the one who is accustomed to an elaborately ritualistic service of worship and who visits a service where Puritanical simplicity is maintained. The recognition of habit is necessary in conserving the vitality of worship. Novelty may constitute an intellectual stimulus, but it does not awaken those emotions which are essential characteristics of the worship of deity.

Ritual as a substitute for worship. Wherever the religious ceremony becomes an end in itself, it may continue to exist, but it loses much of its spiritual vitality. Interest in the spectacular or the desire to conform to social sanctions may bring people to a service of worship, but unless these motives are supplemented by others of a more distinctly religious nature, worship is in danger of degenerating into an irreligious or merely social cult. The prophet Amos represents Jehovah as being in hearty disfavor toward such performances (Amos 5. 21-23). Unless worship is essentially congruous and sincere in view of the moral nature of the one who is the object of worship, it fails to perform its religious function.

Objective versus subjective worship. There are two outstanding types of services of worship, namely, those that are intended to bring satisfaction to God and those that are maintained primarily because of the advantages which accrue to the worshipers themselves.

In the former the effect upon the divine object of worship constitutes the major consideration. Whatever results are achieved among those who worship are of secondary importance; they are by-products. But in the latter the chief objectives are conceived in terms of changes that are brought about in the experiences of the worshipers. If they are benefited, it is taken for granted that deity is satisfied.

In the former the officiating priest performs his "office" with little direct consideration of those who participate in the service. He is not particularly concerned with the number of those who are present. Indeed, the ritual may be used without a worshiping congregation, just as in the latter type the meeting may be held without the conscious presence of deity or the pure desire to please him.

The minister who is said to have delivered the most eloquent prayer ever offered to a Boston audience and the one whose chief boast is that his meetinghouse

is the busiest club in the city can be easily classified with respect to the above distinction.

The essential factor giving vitality to a service of worship is God-consciousness on the part of those who worship. It is this that makes the service a religious act. If the one who professes to be a leader of a service of worship is concerned solely with human relationships, if his only objective is to make the members of the congregation vividly aware of their highest moral obligations, and if he does not strive to awaken distinctly religious sentiments, his leadership must be appraised as being fundamentally defective. Defective, because the service is lacking in those dynamic qualities which it is the special function of worship to create. To leave deity out of account as the metaphysically real object of worship is to fail to put at the service of morality the most intense emotional reenforcements. There is more real worship in the reverential act of an individual who walks quietly and alone into the house of prayer and in silence communes with God than in some public assemblies to whom merely economic, political, racial, or other social subjects are passionately presented. The problem of nurturing religious sentiments among those who are dominantly intellectual and social may be difficult, but nevertheless it is only thus that the spiritual vitality of worship can be realized.

PRACTICAL PROBLEMS OF THE DEVOTIONAL LIFE.

V. THE STEWARDSHIP OF PERSONALITY.

Rev. Albert D. Belden.*

The word "stewardship" in the vocabulary of religion has become almost exclusively used in reference to the material resources of life. This is a serious limitation in the use of the word, and one that misses a distinct and valuable element in the teaching of our Lord. On a certain occasion, when he was speaking to the Pharisees, he uttered the significant words, "Give alms of those things that are within!" He knew how prone the Pharisaical temperament was to make its almsgiving a purely external and perfunctory thing, a coldly righteous duty, void of real soul contact with the brother in need.

For Jesus, then, the idea of stewardship applied to all our possessions, spiritual as well as material.

This truth is well brought out in the concern that Jesus shows for the fruitfulness of his disciples. Read the 15th chapter of St. John, and mark his emphasis upon the fruit-bearing of those who follow him. The aim of their existence, the health of their condition, are to be found in the refreshment they can offer to the world. Five times over in those few verses does he speak of the fruit that should adorn the lives of his disciples, even making its presence the very hallmark of the genuineness of their relationship to him,—"So shall ye be my disciples."

What, precisely, does Jesus mean by "fruit"?

Certainly "good works" is not a sufficient answer,—the religious life had seen quite enough of good works from the Pharisees. It is too shallow an interpretation of this word fruit, for good works can be so easily imitated. They are, of course, included in the meaning, since virtue can never be anything else but active, but essentially this fruit is virtue, moral quality, the graces of the divine character communicated to the disciple through living union with his Lord.

This fruitage is a goodness springing spontaneously from an inner source, and which is as strikingly different from the put on virtuosity of the Pharisees as real fruit is different from artificial. Yet this virtue, just as certainly, does not exist merely for the sake of the soul, but for the joy and refreshment and strength that it yields to other lives. That is the ultimate truth that Jesus is aiming at in this passage. He is solicitous for the growth of his church and the spread of his cause, and so he pleads for a discipleship which by its

* Mr. Belden is minister of a Congregationalist church in Westcliff-on-Sea, Essex, England.

obvious genuineness and sterling quality will make disciples of all who meet it. He is here pleading with his followers to be their best for others' sakes, that the quality developed in their lives by union with God in Christ may become the portion, the fruitage of other lives also.

If, then, we have discovered such mercies in Christ, if we have experienced real increase of personality through him, we hold these blessings as his stewards and trustees for the enrichment of other lives. We are stewards of personality for one another. Our virtues as Christians are held like all else we possess, whether it be time, wealth, energy, talent, in trust for others. A man's character is not his own concern alone: it affects most intimately the condition and the destiny of other lives. Whether his life is really rooted and grounded in truth and goodness is not something that can be kept to himself: it will be known by the taste of his life in the mouth of others.

Virtue, of course, is to be valued highly for the self-respect it engenders in the soul, but not for that alone. As surely as that is made the end, it does indeed become the end. Like over-ripe fruit that falls useless to the ground, it misses its appointed purpose. Its beauty and lusciousness are meant for the refreshment and the upbuilding of other lives.

Is there anything more beautiful upon this earth than a really good man or a really good woman, upon whose lives virtues gather, like clusters of grapes upon a vine, for any and all to pluck and to be refreshed? How swiftly it restores one's own faith in human nature and in God to meet such a life! One genuine success of this kind suffices to counter a whole host of failures, because it provides positive proof of the capacity in the human soul for divine character when it really gives itself to God. This is the supreme evangelism, and the supreme intercession, for it is the supreme argument for Christ and for Christianity. This spontaneous outgrowth of unmistakable goodness in the Christian life, this undeniable fruit of the Holy Spirit, is the greatest redeeming force in all the world.

Lowell realized this when he penned those famous words:

"Whenever a kindly deed is wrought,
Whenever is uttered a noble thought,
Our hearts in glad surprise
To higher levels rise."

In glad surprise because, alas, we are so often disappointed! In glad surprise because it is this manifestation of the living Christ in his disciples for which all souls are hungering.

This stewardship of personality is greatly enriched by our praying.

The genuine practice of prayer has a marked effect upon our personal attitude to all other lives. To feel out after the Great Spirit, who is the lover and guardian of all other souls, is inevitably to be drawn into a new sympathy with the struggling lives about us. "We learn to love those for whom we pray." We love more purely those it is our duty to love when we genuinely pray for them. To pray for them is to penetrate to their need, to enter into their own self-pity, to unite one's self with the tenderness and compassion of the all-understanding God.

William Law, in his "Serious Call to a Devout Life," has a beautiful passage concerning this. He says:

"There is nothing that makes us like a man so much as praying for him. When you can do this sincerely for any man, you have fitted your soul for everything that is kindly and civil towards him. This will fill your heart with generosity and kindness better than what is called good breeding. Pray for others, and you will find all little ill-natured passions die away, your heart grow great and generous, delighting in the happiness of others as once you delighted in your own."

One can see how such a practice patiently and strongly developed assists the soul in the radiation of its own inspired virtue upon other personalities in the everyday intercourse of life. But then, conversely, the faithful service of others greatly enriches and perfects our praying. It enables us to fulfil that word, "Let your light so shine before men that they will glorify your Father which is in heaven!" Such active leadership in virtue is just the logical prolongation of one's prayer for others. It is the intercession of word and desire carried on into the prayer of action. The total force of one's consecrated personality, on its active and outward, as well as its inner

side, is brought to the task of constraining other lives towards God.

Moreover, in this stewardship of personality that we are called upon to exercise for one another there is to be found one of the supreme constraints to perfect loyalty to Christ.

Many a soul would scarcely consider it worthwhile to be good purely for its own sake. To fight the often bitter battle for purity and honesty for one's self alone would seem too barren a purpose. But for others' sake, ah, that is different! For the wife, whose love is too faithful and tender ever to be betrayed, for the child whose trust is so pure and simple, for the friend whose good opinion is such heavenly treasure, for the parents whose honored name must be kept unsullied, for the weaker soul which looks up so wistfully to one's supposed strength,—for these reasons one can even play the hero.

F. W. Boreham in one of his essays recalls a striking illustration of the power of this preference, culled from the novel "The Three Godfathers," by Peter B. Kyne. It is the story of three bandits who are flying across the desert, escaping from justice. On their way they discover a wagon in which a mother and child are perishing from thirst, the rest of the party having already died. The mother passes away, leaving to these three thieves the custody of her child. The three bad men resolve at any risk to save the baby's life, and in searching the wagon for some provision for the child they find some food and a Bible. They set out to fulfil their purpose. Tom Gibbons, the Worst Bad Man, feels that they can hardly hope to get the baby safely back to civilization, and Bill Kearney, the Wounded Bad Man, feels the same. So it occurs to these two bad men that if they do all they can to save the strength of Bob Sangster, the Youngest Bad Man, he may succeed.

The Wounded Bad Man carries the baby as far as he can, but at last he sinks into the desert and closes his eyes, and it is quite evident his end is near. He asks the Youngest Bad Man to read to him from the Bible, and he chooses the story of the dying thief.

"Jesus said unto him, Verily, this day shalt thou be with me in Paradise!"

"That will do, Bob!" exclaims the dying man, and as he passes to the care of him who judges with perfect judgment, he murmurs:

"Don't let my godson die between two thieves!"

The Worst Bad Man—Tom Gibbons—then carries the baby as long as he can across that awful desert, till at last he too sinks upon the sand and passes with the cry, "Lord, remember me when thou comest into thy kingdom!"

Taking the baby from his comrade's arms, the Youngest Bad Man after a desperate struggle bears the child to safety. Once again it was true, "a little child shall lead them."

Have we thought of ourselves as deeply responsible for the characters of those about us? Do we focus upon them the encouragement and appreciation and sunny sympathy which God in Christ brought to bear upon our own souls? It is true that ultimately they must make their own choice of good or evil, but have we made the good beautiful and attractive, as fascinating as it genuinely is, in our own personalities? How idle it is for us to pray for others if we are careless as to whether the good appears really good as they see it in us! They will be drinking at the fountain of our life, they will be plucking at the fruitage of our tree. Is there such quality in ourselves that we can dare to offer the challenge, "Taste and see that the Lord is good"?

(Next month: The Sacrament of Beauty.)

Gentlemen:

Enclosed please find my check for $4 to cover renewal to the Record of Christian Work, and one copy of "Reminiscences and Gospel Hymn Stories" by George C. Stebbins, which you are offering at this time.

I think the Record is the best religious magazine I ever saw, and in Christian Endeavor work I am constantly drawing on it for information. With best wishes for the year.—L. M. T., Mass.

Shall We Live Forever? An Easter Message, by Elisha Alonzo King. Pilgrim Press, Boston. 11 pages. 15 cents.

A brief Easter message in which the affrmations of the New Testament, the fact of Christ's resurrection, and the convictions of certain thinkers are grounds for belief in immortality. Accept it as a working hypothesis, and live the resurrection life!

"THOU HAST THE WORDS OF ETERNAL LIFE."*

Rev. Melvin E. Trotter.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. John 6. 66-69.

Men are going away from Jesus, and I would like to ask, Why are they going away, and where do they go? We can answer perhaps by the context as well as in any other way.

Jesus has just fed the five thousand. He took his disciples, after he had sent them out two by two, away into the hill country to rest, but the crowd saw him leave Capernaum, and they went around the lake on foot, and when he got to the other side of the lake they were there, spoiling all his chance to rest. Instead of being angry at the interruption, like you and I might have been, he stopped and talked with them, preached to them and then fed them. You remember he fed them with five loaves and two fishes, and they had twelve basketfuls that remained, one for every disciple. They didn't have very much to start with, but they had much more when they were through, and everybody was fed: not an ordinary luncheon, stuff left over from yesterday, but a regular meal, and everybody well fed.

The crowd went wild, and the disciples were with them. They wanted to make Jesus king. When he saw they were going to take him by force and make him king, he constrained his disciples to get into a ship, and he sent them out to sea. They didn't want to go. He had brought them over there for a rest, and their rest had been interrupted. But he made them go. I am sure there was hard feeling among the disciples. They didn't want to go, they wanted to stay there because they wanted to see him made king. They knew the time was ripe as far as the world was concerned; they were ready to stand by. They had seen the wonderful things Jesus had done, and when he fed the five thousand, the enthusiasm was so great he could have done anything with the people. It was only a short distance from Herod's home. He had just put John the Baptist to death, and they were ready to put Jesus in Herod's place. You know what that would have done for the disciples. It would have put them into mighty fast company, if he had let them. James and John wanted to sit one on his right hand and one on the left, and they sent mama to find out about it. And you can make up your mind they would not have sat on one hand and on the other if Jesus had been king. They would have been queen and jack and ten-spot and everything but the twos. They were looking for a chance to get on.

Jesus saw it. It was a dangerous place, and he sent them at once off to sea, and he went into a mountain to pray, and there he won his fight. I know he had forty days in the wilderness, and his temptation was tremendous, but the devil left him for a season. Here he is at him again. He says, "Fall down and worship me, and I will give you the kingdoms! Here is the chance." And he could have had them without violence. He came into the world to do the very thing they wanted him to do, to make the kingdoms of this world the kingdoms of our God. You don't do Jesus Christ credit when you say there was no pull here, because there was. I personally believe that Jesus was tempted in all points as we are toward sin. There was a pull here, and when he saw it he went away and fought, and he won his fight again on the mountain. When he came down from the mountain, he had not only refused man's call to the kingdom, but he had chosen God's way, to become the rejected and despised of men. The next day he declares himself in this awful sixth chapter of John.

Now he begins to tell them about the bread of life. The day before everybody was ready to make him king: today everybody is ready by scores and hundreds to leave him. More than five thousand people hoofed it around the lake to get hold of

* Northfield General Conference, 1924.

him, beside women and children,—and the Jews were long on children, I tell you there was an awful army of them. Now they began to leave him and leave him and leave him, because they objected strenuously to his doctrine. Men are leaving him today for the same reason these men left him.

Let me read a verse or two! See what you would say about it, and see what folks are saying today!

"The bread I give is my flesh, and I will give it for the life of the world." Listen to this kind of talk to a lot of Jews! "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The Jews were offended at him: and a great number of people today are offended in exactly the same way. "From that time many of his disciples went back and walked no more with him."

Then he turned around and said to Peter: "Will you also go away?"

Peter practically said: "Yes, if we had anybody to go to. But to whom shall we go? Thou hast the words of eternal life. Yes, we are certainly ready. We don't get hold of this flesh and blood business, we do not understand it, but we believe you are the Son of God, and it is the only thing we can do. Thou alone hast the words of eternal life."

And they stuck.

The tragic thing about it is, men are going away today for the same reason. They objected to his teaching then, and they are objecting to it today. It is an awful thing to say, but we are doing away with it in a lot of the pulpits of the so-called orthodox churches today. Evangelical churches are getting to the place where they are leaving Jesus' teaching alone. I heard a great man say, "When it comes to the substitutionary idea of Jesus Christ giving his life for me and dying for me, I get to a place where I shudder." I felt sorry for the young fellow that said that, because he told the truth. He did shudder. He objects to the teaching of Jesus. They are doing it by the scores today, they are leaving Jesus and they are going away from him. They don't like that idea. And I will say something to that crowd: If you don't have any Jesus in you, you don't understand it, and it is pretty hard stuff to swallow.

I once found a Bible when I was living in sin. Part of it had been torn off, but somewhere in Revelation I was reading about the different colors and kinds of horses, and I remember how I made fun of a Christian who was trying to lead me out into better things. I would laugh and say, "Do you believe a thing like that?" And I stood and laughed at him. Things that I love today I used to think were the sourest and the cheapest and the most foolish things in the world, and I would laugh at them.

"Eat his flesh and drink his blood! What a joke! What are you trying to spring on us? What are you giving us?" You know exactly how the world is feeling, but I am talking to men and women in the churches. Are you looking for another way? Tell me what you are going to do. He has the words of eternal life, and the only way you will get eternal life is to eat his flesh and drink his blood; and the reason we are leaving him and going away from him is because we are objecting to his teaching.

Then a great number of people are going away from Jesus because of the fear of man. They say, "Well, education and science are going one way, and if we are standing back here, we will be classed with the old fogies," and they are afraid to be classed with the old fogies, no matter if it involves their soul's salvation.

Jesus Christ met the fear of man. Did you ever stop to think of the awful thing Herod did? He believed in John the Baptist. He said he was a just man and holy, and he did many things John told him to do. He heard him gladly. But what was the reason he put him to death? Because Philip's wife, with whom he was living, had a quarrel with John. To keep her from killing him he locked John away where she could not get to him. And yet when that little naked thing came and danced before him, in his drunkenness he said, "I will give you anything I have to the half of my kingdom." Now, he knew that John the Baptist wasn't in his kingdom, and he had no reason to give him away. He had no reason in the world to

behead that man. But do you know why he did it? Because of them that sat at meat with him: because of the fear of man.

A lot of you are rejecting Jesus Christ because of those that sit at meat with you, the people you are afraid of. You do not take your stand for God because of what it costs you. You dare not. I am not fool enough to say it doesn't cost you something. It costs you everything you have! It takes all the manhood and womanhood you have to be an out-and-out Christian in these days. Any old dead fish can float downstream: it takes a live one to buck upstream. Because of them that sit at meat with you, because of the crowd you go to school with, because of the crowd you fellowship with on the golf links and in the clubs and other places, you are beheading the best Friend you have. You are turning your back upon Jesus because you are afraid of what folks might say about you.

That sounds old-fashioned, and I know it is, but, my friends, I meet it more than any other one thing when I try to get men to decide for definite work and for real, definite yielding to God.

"What are the gang going to say? What is going to become of me if I do a thing like this? I will have to give up that and I can't do this."

Of course you can't. I want you to know you can't. There isn't anything cheap about Jesus. I am so sick and tired of hearing people tell you, "You can just do anything." You can't! You can only follow the will of God if you are going to live close to God. And the will of God will take you where you are going to have to be and say and do things that will cost you something.

You are leaving Jesus for that reason, fear of man. And you know very well when you leave him you are leaving the only chance you have for salvation. There is no other name under heaven given, there is no other place to go. Peter said, "Where shall we go? It looks as if we would like to get away, too, but we are sticking by you because we have sold out everything for you, and there is no other place to go." They didn't know, and they stuck by. And the reason you are going is because you do know: you have got the other side of it. Every time Peter heard Jesus mention Jerusalem and the cross he back-pedaled. He didn't want to get into that experience. He fought it at Cæsarea Philippi. He wanted to build tabernacles on the mount.

I find a lot of people that are staying away from Jesus and going away from him because of doubts. I mean real doubts: some of the head and some of the heart.

Nathanael said: "Why, can any good thing come out of Nazareth?" It was like a block of ice when he said that. But he was really honest, and when they said to him, "Come and see," it didn't take him long to get his eyes opened. I am not afraid of an honest doubter. Not like an old fellow I knew who had read a little of Tom Paine and Huxley and Hume, and knew the mistakes of Ingersoll, and had studied a little of Spencer, and had just enough to argue with a fellow that didn't know anything. I don't mean that sort of a fellow. You can't do anything with him, but I am talking about a man or woman that has gone through dark days and has got to a place where he or she wonders if the Lord Jesus Christ has forgotten. The only thing you can say to a man like that, if he is honest, is, "Where else are you going?"

If you are hard pushed, and your heart has been wounded until you can hardly sit still, and you don't know whether God is in the heavens or whether he has clean gone forever, and you wonder where you are, and doubts have got hold of you, go on back and listen to just a word! Where else are you going to go? Jesus alone has the words of eternal life. Just believe that he is the Son of the living God, and that somewhere he will reveal himself!

I have had men say: "Well, where is your Jesus now?"

I saw a man one time with a little four-year-old child crying, hanging on to him, and in the next room was his wife and little baby, an hour or two old, dead; and the man said, "Now where is your Jesus? Where is your God?" The man was honest about it. He couldn't see any God at all. I tried to pray with him, but he didn't want to pray. He wanted to know what to do.

The women went down to the house and got the clothes and commenced to get the house adjusted, and I went back at nine o'clock. I knew them so well. I had married them. I led them both to Christ when they were younger. I went in, and I heard him—listen!—I heard him sing a song. No one can sing until they know Jesus. He said, "The Lord hath given and the Lord hath taken away. Blessed be the name of the Lord!"

People wonder if there is any goodness in God. "If there is, why this trouble, why this sorrow? If Jesus is really the Son of God, why don't we have things different? Tell me why we are up against the real thing, as we are!" I feel sorry for a man who feels like that. Get him back to the Word! He that hath the Son hath life, and all things are working together for good to them that love him.

I find, of course, a lot of folks going away from Christ for pleasure, and I am not so keen against that as I might be. People are saying, "Well, the world is their god." True. And, "They are just amusement-mad." True. But they haven't any God, so I don't wonder. Do you realize you are sinning when you put pleasure ahead of Christ?

Many a man is staying away from Jesus because of his love for sensual things. That is, he wants to live in the senses. Men are doing that, women are doing that, young people are doing that, they are staying away from God because of that. But I wonder if you are really justified in taking everything away from them until you give them something better in the place. Why do you stand around and tell young people that if they don't quit doing this and this and this, they will all perish, when you don't bring them anything to take the place of it?

Do you know when you mothers quit playing with rag babies? Do you know when you lost interest in dolls? When one day they put into your arms that little thing that pulsated with your own life, you never had any use for a little, old doll baby from that day. You had the real thing. And take the crowd that are running wild tonight, trying to find something in the world that satisfies, and it never does, only for a moment. The pleasures of sin are for a season, that is all. They never were intended for long, and what satisfies today will not satisfy tomorrow. Give a person your hope in Christ, and he is done forever with the things of the world, and does not ever again worry about them!

Give him something substantial in place of pleasure! Give him a Jesus that will take care of him, and walk with him and talk with him, and the things of the world look very cheap to him.

To whom shall we go for the pleasure and joy and peace that pass all understanding? There is only One. His is the only name given under heaven and among men whereby we must be saved.

A lot of you are putting off your decision. There isn't a person here that doesn't intend to be a Christian sometime, but you are putting it off. You say, "I am going to have my fling, I am going to have a good time, I am leaving Christianity alone, not permanently, but temporarily. I am just a young person, and I am going to have a good time while the going is good." Wait a minute! Procrastination isn't only the thief of time, it is the thief of the soul. You say, "Mr. Trotter, I am coming to your nine o'clock meeting tomorrow." One of the very persons that came up and shook hands and said, "I will see you tomorrow," never did. You are postponing your decision, and I am wondering if you are not making a big mistake. You know it is right: you expect to come to Christ, you simply wait. "I am going to wait until the end of the conference. I am going to hear all the conference through, then I am going to make my peace with God, and I am going away from Northfield a Christian." Why not now? Then you will have a whole week to help somebody else.

Where are you going to turn to if you turn away from Jesus? What can you get anywhere else? Where would you go? I believe there isn't a more miserable person on earth than a man or woman that has known the Lord Jesus Christ and turned their back upon him. They are spoiled for the world, because they have known Jesus, and they have too much real religion to enjoy the world, and they are of all men most miserable. I don't know anything so

terrible as to see a man or woman who has named the name of Jesus and lost their job. Don't you long some days for that power that you used to have, after you have turned away from Jesus for some sin in your life, or maybe some doubt or sorrow? Don't you wish tonight you were back where you could pray?

There is a mighty lot of husks being eaten these days, and a lot that folks are going up against trying to find peace, when you know all you need is to come back. "Thou hast the words of eternal life!"

If you are not a Christian and you are turning away from God, you will die in your sin. "Where I go, you cannot go." Where Jesus goes, we are told, is heaven. You say, "Well, will I go to hell?" I didn't say that. But don't you believe in hell? I certainly do, for the same reason that I believe in heaven. If there is a heaven, there must be a hell. If there isn't one, there ought to be one. You know very well there ought to be one, and there is one. God never made it for men, but made it for the devil and his angels, and he expects no one to go there, and you will have to go over the broken body of the Lord Jesus to go there. You have got to refuse the blood to drink and the body that was broken, you have got to refuse everything he did, you have got to say "No" to the greatest invitation that has ever been given in order to go. But if you are not a Christian, and you turn your back upon Jesus and go away from him, then you will die in your sins. "And where I go," Jesus said, "you cannot go."

Whatever that is, it means a separation, and I don't know any worse hell than to be separated from Jesus. Have you ever tried to live a day without him, away from him? If you have, you know what I mean. Then to think of being away from him throughout the endless days of eternity!

And if you cannot go where he is, you cannot be where your loved ones are.

You will have to stand defeat in the presence of sin if you lose your Jesus and turn your back upon him. You can do nothing in the presence of sin, and are a slave to it without him, because there is no other name under heaven given to defeat sin.

And I will tell you, too, you are helpless in the presence of sorrow without the Lord Jesus Christ. It isn't the whole thing when you sympathize with anyone in sorrow. You do your best. You send flowers and a note, or go up and see the person and say how sorry you are, and it all helps: but it doesn't heal broken hearts, and without Jesus you are helpless in the presence of sorrow.

What are you going to do in death? You have nowhere to turn. I hate death, and when you go away from Jesus, instead of your having power over death, death has power over you. I found in Jesus I can get out of this old world alive in spite of death.

So I am asking the question, Why do you go away? He alone has the words of eternal life. And if you go away, where will you go? Echo answers, "Where?" I don't know where, but you can make up your mind if you will look in the Book you will find that all you need to do. No matter where you are or what the trouble is, Jesus will draw nigh if you will turn away from your sin to God.

PERSONALIA.

Mr. D. E. Hoste, director of the China Inland Mission, who has lived in China for 40 years and been a close observer of conditions throughout the country, comes out with an indorsement of **Marshal Feng,** the Christian Chinese general. In part he is quoted as saying:

"In my judgment Marshal Feng was justified, and more than justified, in the daring action he took of turning against Marshal Wu Pei-fu. It must be remembered, as Marshal Wu has himself said, that for weeks previously Marshal Feng had been remonstrating with him and begging him to cease from a campaign which was simply a personal struggle for mastery between Marshal Wu and Chang Tso-lin. Marshal Feng represented the fearful loss of life and attending train of misery which such a campaign was certain to cause, whilst at the same time there was no real principle at stake between the two combatants.

"Let me not be misunderstood. Personally, I am convinced that Marshal Feng is a sincere Christian of high character, but I do not base my estimate of his action upon that. I do point to the incontrovertible fact that his past record is that of devotion to the public interest within the limits of his power and authority.

"I trust you will be greatly helped in securing the earnest, persevering prayers of Christian people everywhere on his behalf, and in clearing away from many minds the doubt and distrust engendered by the recent storm of criticism and misrepresentation. It is my own habit to pray for him two or three times every day."

Secretaries of the Commissions on Evangelism of the various communions will hold a conference at Northfield, June 16-18, to consider questions of **evangelism affecting the whole country.** The meeting is being called under the auspices of the Commission on Evangelism of the Federal Council of Churches. In addition to denominational secretaries, representatives of the city church federations of the country will be invited to attend.

The Forty-second Annual Conference of the **International Missionary Union** will be entertained at the Clifton Springs Sanitarium, Clifton Springs, New York, June 3rd to 7th. All foreign missionaries, whether on furlough, retired from active service, or under appointment, will be welcome.

For further information kindly write Rev. H. F. Laflamme, secretary, 71 West 23rd Street, New York City.

OUR BOOK TABLE.

Biblical Studies.

Everyman's Life of Jesus: A Narrative in the Words of the Four Gospels, edited by James Moffatt. George H. Doran Co., New York. 242 pages, with map. $2.50 and $1.50 net.

A remarkable book, conveying in small compass Dr. Moffatt's unhesitating belief in Jesus as based upon the four Gospels.

It is not a harmony of the Gospels, but a selection, in the words of his own translation of the New Testament, of what he conceives to be more or less central, arranged in natural and chronological order.

This matter is divided into 18 sections, from "How Jesus was Born and Brought Up" to "After Death." In addition there is an Introduction to each section, sometimes 8 or 9 pages long, discussing the background and other features of the section. It is in this fresh and stimulating material that Dr. Moffatt's broad scholarship and independence of judgment are seen. Thus he dates our Lord's birth in B. C. 7, and his public appearance in 27-28 A. D., at the age of 35 years. The record of the last week is subdivided into days dated from Saturday, April 1, A. D. 30.

A Prologue and an Epilogue define the person and character of Jesus, and commend him to everyman as Saviour and Lord.

An index of the Bible passages printed would be an aid to the student.

NEXT MONTH.

Dr. Len G. Broughton—"Living in the Will of God."

Dr. G. Glenn Atkins—"The Price of the Best."

Dr. Roswell H. Potter—"The Contagion of the Gospel."

Rev. Albert D. Belden—"Spiritual Guidance."

Famous Bible Women (Studies of), by H. T. Sell. Fleming H. Revell Co., New York. 160 pages. 50 and 75 cents.

Dr. Sell's Handbooks are a success, their sale growing every year. This latest number studies 21 Bible women from "Eve, The New Woman" to "Lydia, A Business Woman."

The plan is expository, with enough social or historical sidelights to make each character better understood in her setting. Subtitles divide the study into sections, and "Questions" at the end are adapted to class use. The tone is spiritual and conservative.

Man of Sorrows (The): A Book of Lenten Devotions on the Passion of Our Lord, by Albert T. W. Steinhaeuser. Macmillan Co., New York. 318 pages. $2.25.

A book worth buying because of the amount and quality of its devotional and expository contents, good any day.

Its plan is, a chapter for each day from Ash Wednesday to Easter Eve, 40 in all. The chapter begins with a brief appropriate Gospel passage, then follow expository and devotional sections, prayers, poems, verses. An Index lists over 150 prayers and poems, with the names of their authors.

It is only at intervals that so deeply devotional a volume, with so much new suggestion, is published.

Prophets and Their Times (The), by J. M. Powis Smith. University of Chicago Press, Chicago. 277 pages. $2.25 net.

A scholarly, self-approving study of prophets and prophecy in the Old Testament. Prof. Powis Smith holds a sort of evolutionary and human theory of the prophets, who, however humble in the beginning and however similar to prophets and dervishes

and such folk in other cults, came to be the crowning glory of Israel, the distinguishing feature of Israel's life. By their splendid courage and clear vision, he says, they lifted the life of Israel to ever higher levels, and gave imperishable distinction and value to the record of Hebrew life.

The author has laid out and written out his subject with superlative skill and lucidity, and like all the books from this Press, it is most attractively printed. In two respects the book marks the latest study in its field,—tentative consideration of the psychology of prophecy, and attention to recent discoveries, with necessary modifications in interpretation. Thus, an Assyrian document in the British Museum sets the date of the fall of Nineveh in 612 B. C., not 607-6 as hitherto accepted: which affects passages in 2 Kings and Nahum.

From Deborah and other prophets of the united kingdom down to "Daniel and the Maccabees" the material is divided into 15 chapters. The prevailing views of historical criticism are adopted. The individual prophets and their times and writings stand out clearly under the charm of Prof. Smith's gifts as scholar and essayist.

Vigil at the Cross (The): Prayers and Meditations on the Seven Words from the Cross, with an Order of Worship for a Three-Hour Service on Good Friday, selected and arranged by Frank J. Goodwin. Macmillan Co., New York. 75 pages. $1.

Sermon extracts and prayers drawn from a wide range of sources, ancient and modern: enough for variety from year to year during Passion Week.

What is the Atonement? by H. Maldwyn Hughes. George H. Doran Co., New York. 173 pages. $1.60 net.

A welcome addition to the Living Church Series edited by Dr. John E. MacFadyen. That the atonement should be considered in one of the volumes of this series is most appropriate. It is Christianity's central doctrine. All lines of Christian thinking converge on the cross. The heart of the gospel is the message of Calvary.

Dr. Hughes traces the doctrine in its historical phases, the interpretations and human attempts at explanation down through the centuries. His own position is not always clear. He holds solidly to the deity of Christ. Perhaps the best single chapter is the one on the "Suffering God." If Christ suffered for men, then God suffered and suffers eternally for lost men. It is the natural issue of love. Emphasis is placed on the "atonement as the act of God in Christ," not man but God providing the atonement: God, not man, taking the initiative.

One is impressed by Dr. Hughes' effort to present every phase of the question, and also of his sincere conviction that it is impossible to explain away the various categories in which the doctrine is expressed in Scripture. Christ was a ransom, he paid a price. He was a sacrifice with the idea of penal substitution, and we are crucified with him, dying to sin and living unto righteousness. But he refuses to press the figurative elements to extremes.—S. C. H.

Of Missionary Interest.

Fifty Years in Foreign Fields: A History of Five Decades of the Woman's Board of Foreign Missions of the Reformed Church in America, by Mrs. W. I. Chamberlain. 292 pages, with illustrations and maps. Woman's Board, etc., 25 East 22nd Street, New York.

This jubilee history of a Woman's Board of foreign missionary effort has value beyond its denominational interest because it affords a glimpse of the evolution of woman's work during half a century. The matter is presented by decades, beginning with missions in Amoy, Arcot and Japan, while Arabia comes in in the third decade. We see pioneer efforts in girls' schools, Bible schools, medical work, etc., expanding naturally into the network of activities now so ably administered by the Reformed Church Woman's Board.

Personal interest is awakened by the names of missionaries, many of them of outstanding distinction, and by the photos that are reproduced. It is a grand record.

Gospel Romance in the Huts of the Punjab, by Howard E. Anderson. Fleming H. Revell Co., New York. 133 pages, illustrated. $1.25.

Brief tales born in the villages of the Punjab, picturing an India that never gets into the newspapers nor is traversed by sightseers. There is the background of Oriental life and custom, of ancient superstition and mystery, and always of poverty and pathos. But in the foreground appear the missionary and the native pastor, bringing the message and the blessings of the gospel.

Every tale is related to our Lord's life and ministry by some reference to the gospel story, so that they afford live anecdotes for the preacher as well as good missionary reading.

Samuel Reynolds House of Siam: Pioneer Medical Missionary, 1847-1876, by George Haws Feltus. Fleming H. Revell Co., New York. 256 pages, Illustrated. $2 net.

Although it is a commonplace of our time that the world has become one great neighborhood, there still are certain parts of the familiar planet with which we are hardly on terms of neighborly intimacy. Siam still retains for most of us that air of remoteness and mystery which in the days of Marco Polo hung over all the wide reaches

of Asia. On its borders is Cambodia, where within the embrace of its vast jungles lie the mighty temples of a forgotten day, surpassing the greatest of Egyptian tombs in extent and magnificence. It surprises our ignorance, therefore, to find in the people, at least the priests and princes, of Siam, so long ago as when in the early days of 1847 Dr. House arrived on their shores, an eagerness for Western science and a keen and practical interest in its contributions to civilization which were only partially attained in the larger kingdoms of the Far East. Here again is one of the values of missionary biography, especially that of the pioneers, in the light that it sheds on times and peoples, not always to be found illuminating the pages of history and ethnology.

The story of the modest, patient, skilful ministry of Dr. House to bodies and souls in this land of rigid Buddhism and yet zeal for modern inventions is worthy of a high place in the annals of missions. Both the manner and the matter of the record, as Mr. Feltus has given it to us, are excellent. It is good to look upon the portraits of Dr. and Mrs. House, typical of the nobility of a past generation.

The concluding chapter gives an unusual illustration of the fruit of their labors in the story of the Rev. Boon Tuan Boon Itt, whom Dr. Arthur J. Brown characterized as one of the most remarkable men whom he met in Asia, in his too short life the leader of the Siamese Christian church.

An instance of the apostolic succession in the missionary field, worth noting, is that an address given by Dr. House at Princeton Theological Seminary turned the thoughts of one of the students, Daniel McGilvary, to Siam, to which he gave a fruitful half-century. Another fact of peculiar interest comes from the missionary zeal of the home church of Dr. House at Waterford, New York, stirred by his example and his letters and their sense of ownership in him. In 1863-1869 Dr. Arthur T. Pierson was the pastor of this church, and this man of flaming devotion and wide influence for missions declared:

"I owe much of my own enthusiasm for missions to my six years in that church. . . . . My real missionary education began here in a church far ahead of me in intelligence and enthusiasm for God's work."

There are many of this generation who are therefore in debt in part to Dr. House for the inspiration which has come to them in the enkindling addresses and writings of Dr. Pierson on the great theme.—L. M. N.

Law of Apostasy in Islam (The), by Samuel M. Zwemer. W. P. Blessing Co., Chicago. 164 pages, illustrated. $2.50.

Moslem apologists in Christian lands often state that Islam is a religion of tolerance. Dr. Zwemer challenges this statement, and overwhelms its unveracity by quoting Moslem writings and by exposing Moslem attitudes in various countries in actual cases that are very sad. For the fact is that Moslem converts are few and far between. Statistics are deplorable, even from the more fruitful missionary areas. It has always been so, for the Moslem law of apostasy has never been a dead letter. Even if the law of the land forbids the execution of the law of apostasy, the dread of it hangs over the Christian convert, and he is subject to persecution and murder by the hands of his relatives.

But Dr. Zwemer thinks we are at the dawn of a new era. The political sway of Islam is broken. Freedom of thought and conscience is spreading in Moslem lands. Unquestionably there are numerous secret disciples.

Dr. Zwemer has canvassed all available sources in procuring the information in this book. It is a grim subject, but the truth must be made manifest.

My Children of the Forest, by Andrew F. Heusey. George H. Doran Co., New York. 221 pages. $2 net.

Out of 16 years' experience in the Belgian Congo as missionary and royal commissioner of King Albert of Belgium come the tales in this book. Their literary style is charming, their human appeal is strong, and their championing of the black man is stalwart.

Just the book for illustrative material for mission study classes, as well as for the student of social customs and strange peoples.—F. L. D.

People of the Philippines (The), Their Religion, Progress, and Preparation for Spiritual Leadership in the Far East, by Frank Charles Laubach. George H. Doran Co., New York. 515 pages, illustrated. $3.50 net.

This exhaustive work will be a standard for years to come. It is the story of evangelical Christianity in the Philippines. Incidentally it sketches in a hundred pages the prehistoric period, and the coming of Islam and Spanish rule. With that understanding we arrive at the American occupation and the introduction of evangelical Christianity.

The author pictures the Filipinos as much superior to what we have been told in the newspapers and magazines. They are not warlike and degraded; they are capable of becoming the spiritual leaders of the Far East, a beacon light to all Asia. Even the Moros give proof of what Christianity can do for Moslems.

The progress of the Islands since 1898 is discussed under chapters entitled "Foreign Missionaries," "The Growing Church," "Education," "The Spirit of Service" (cov-

ering such subjects as student dormitories or hostels, social service, moral reforms, medical missions, religious literature). There is also a chapter on the problem of races and classes, and on the Roman Catholic counter-reformation.

A large number of maps, diagrams and illustrations support and illuminate the text.

The material in this book ought to interest every American citizen. We need this firsthand information, much of it quite unknown to the average reader, in order to reach right decisions about Filipino independence and education, etc. Above all, it will help generate more sympathy and respect for a people with great possibilities.

Race and Race Relations: A Christian View of Human Contacts, by Robert E. Speer. Fleming H. Revell Co., New York. 428 pages. $3.50.

In the Graves Lectures on Missions, a valuable contribution to the science of missionary enterprise, given by Dr. William Bancroft Hill in 1920, on his return from an extended visit in the Far East, Dr. Hill said, "The missionary has long dealt with the life of the individual, and later on with the life of the community, but it is only in very recent times that his work has been turned directly upon the life of the nation. Today this broader work is becoming in some respects his most important work." And now may we add a word of even larger scope to mark the progression of missionary influence,—not only the nation, but also the race. It is significant of this widening range of service that from the front rank of missionary leadership both in England and in America should come in recent months important books on the race problem from the Christian point of view. From England have appeared Basil Matthews' "Clash of Colour" and the fairly exhaustive volume by J. H. Oldham, "Christianity and the Race Problem."

Quite independently of these writings, Dr. Speer has been devoting wide research and serious study to the same theme. A brief edition of his book was issued early in 1924 as a mission study text book by the Missionary Education Movement under the title, "Of One Blood." The present volume constitutes an invaluable source book for such study, and its wider use wherever men are concerned with "one of the most insistent questions of the modern world," is assured.

The basis of the book and the study which prepared it is expressed in the classic sentence: "Our only hope of ever solving any human problem is by finding and following the truth"; and the spirit and motive are found in the words, "It is an effort to set forth the way of Christ in race relationships."

One is impressed anew with the tremendous industry, the power of accomplishment, of Dr. Speer: his mind seems capable of carrying on many lines of thought and of expression, all of the first magnitude, at the same time, while his days are filled with notable achievement of high order in important enterprises. He is rightly called "the most distinguished Christian layman of his time," and from him, therefore, we expect the Christian interpretation of the great theme of which this volume exhaustively treats, and we are not disappointed.

The whole literature of the race problem has been drawn upon by Dr. Speer, and the book abounds in quotations of apt value: few pages are without them,—not only from books, but from recent discussions in the magazine and newspaper columns, an indication of the immediate and insistent nature of the problem in our day: it is said not yet to be found in the encyclopedias.

Dr. Speer considers the origin and nature of race, the significance of race distinctions in human history, the idea of race superiority, and the evils and abuses which have arisen from it, the nature of race differences, the possible solutions of the problem, some specific instances and their remedy. A unique contribution to the book is the chapter containing the view of an Indian statesman, the late Hon. Sir Narayen Chandavarkar, one of the most remarkable and honored men in India, not an avowed Christian, but with Christian sympathies. Altogether, we have here a treatise without which any study of the problem of humankind will be incomplete. The great solution is indeed in the way of Christ,—"to draw all men unto him."—L. M. N.

Whither Bound in Missions? by Daniel Johnson Fleming. Association Press, New York. 222 pages. $1 and $2.

Dr. Fleming gathers into this book and discusses the most advanced ideas regarding mission work in foreign lands. Himself a former missionary in India and now director of foreign service in Union Theological Seminary, he has his finger on the pulse of foreign effort in all fields. The relations of missionaries and native folk, contrasts between East and West, alleged evidences of God's hand in other faiths, handicaps of a divided church, assertions of native self-determination, and many other slants in the psychology and testimony and machinery of foreign missions come under consideration.

Unquestionably there has been a shake-up in missionary ideas and methods the past few years. What will be the outcome? How will it affect the need for and the type of missionary hereafter? How will it react on the home churches? These are questions such as Dr. Fleming faces.

Addresses to Children.

Bunch for the Bairns (A), by David Wilson. W. P. Blessing Co., Chicago. 134 pages. $1.25.

Ten addresses to young people, each based on texts. The outlines of the first five are acrostics. Objects and anecdotes are plentifully used to interest and instruct.

Frozen Butterflies, by Herbert S. Seekings. W. P. Blessing Co., Chicago. 139 pages. $1.25.

Thirty-two short talks to children, each one a story or a description which the speaker turned to a religious lesson. The title is from an experiment made by a scientist who hoped to keep some rare butterflies alive over the winter by putting them in a kind of cold storage: but they were frozen and killed. So religion dies if frozen, etc.

Turn But A Stone, by Archibald Alexander. George H. Doran Co., New York. 155 pages. $1.60.

Fifty brief addresses to children by an English Presbyterian minister, each with a catchy title and a Bible text, and reported verbatim. Anecdotes and illustrations of course abound, but there is evangelical religion and morality always.

Various Themes.

Bible Cross-Word Puzzle Book, by Paul J. Hoh. George H. Doran Co., New York. 111 pages. $1.50 net. Book of Solutions, 15 cents.

Fifty-two cross-word puzzles based upon the Bible. The shapes are varied, including designs of the Ten Commandments, a Christmas tree, etc.

The idea of adapting the cross-word puzzle to religious uses is good, but there seem to be a good many "Abbr." and other awkward-looking words in this outfit.

Bible Cross Word Puzzle Book (The), by Gabrielle Elliot and Arthur Rex Forbush. John C. Winston Co., Philadelphia. 111 pages. $1.

Perhaps the best of the Bible cross word puzzle books we have seen. It has two or three specially good features. The definitions are reasonable, and Scripture references are given where needed to help out. Again, the puzzles have been planned to show designs such as three crosses, a star, an anchor, trees, Jacob's ladder, a pinwheel, Easter, pyramids, etc., while a few puzzles for youngsters at the beginning show a window, a sheepfold, etc.

Good Health and Long Life, by Lucien C. Warner. Association Press, New York. 128 pages. $1.25.

Dr. Warner believes that the problem of the future is to prevent sickness rather than to heal it. This must come by a better knowledge of diet and the rules of healthful living, whatever progress may concurrently be made in the prevention and cure of diseases. So he tells the popular reader about food, digestion, tobacco, exercise, reducing and gaining weight, etc., in terms that are scientifically correct and yet free from fads and technicalities. The housekeeper will find recipes that give balanced meals, appropriate for young and old. All the hints are such as can be carried out by slight adjustments of one's modes of eating and living.

Monuments and the Old Testament (The), by Ira Maurice Price. Judson Press, Philadelphia. 482 pages, illustrated. $2.50 net.

Prof. Price has rewritten and reillustrated his standard work, first issued 25 years ago, answering the question, Where can I find the latest reliable information furnished by archeology in support of the Old Testament? An index of Scripture passages lists nearly 400 references, which gives an idea of the light cast upon Scripture by discoveries in the East.

The information is conveyed in readable style, with nearly 200 illustrations and maps and diagrams, each of which is duly explained.

We know of no work on this fruitful and fascinating subject that is so satisfying to the Bible student.

Visitation Evangelism: Its Methods and Results, by A. Earl Kernahan. Fleming H. Revell Co., New York. 157 pages. $1.25.

Dr. Kernahan, a Methodist minister of evangelistic fervor and practice, came from the Middle West, where the plan of mass revivals is familiar and effective, to New England, where that plan is not favored, and where he found he did not get adequate results in campaigns. So he studied the methods used by Christ and the apostles, which he found to be largely work with individuals. An army chaplaincy convinced him of the fruitfulness of this method in that field. So now he has given up the pastorate and devotes his time to what he calls visitation evangelism.

This book explains the various ins and outs of the plan: and it surely contains suggestions for other ministers and for laymen.

AMONG THE LATEST BOOKS.

Beauty of the New Testament (The), by Burris A. Jenkins. George H. Doran Co., New York. 240 pages. $1.60 net.

Garden by the River (The), by Thomas Tiplady. Fleming H. Revell Co., New York. 65 pages. 60 cents.

House in the Golden Orchard (The), by Dorothea Castelhun. L. C. Page & Co., Boston. 334 pages. $1.90.

Inner Life (The), by Members of the Church of England. Doran. 300 pages. $2 net.

Pedagogy of St. Paul (The), by Howard Tillman Kinst. Doran. 169 pages. $1.75.

Six Marks of a Christian, by Allan P. Shatford. Winston. 122 pages. $1.

Twelve Lectures to Young Men, by Henry Ward Beecher. Doran. 303 pages. $1.50 net.

ALSO RECEIVED.

Wanted—Ten Million American Young People for the Biggest Job in America, by Frank H. Cheley. 80 pages. 25 cents.

Mr. Cheley's specialty is pep for boys, their parents and leaders. He issues it dressed in individualistic literary style.

This pamphlet proposes the development of a generation of youth who shall be Christian in conduct and relationship, as well as in creed, by physical fitness, mental health and efficiency, a saner social outlook, and an operatively Christian world sympathy.

Legend of the Graal (A), by Douglas Horton. Pilgrim Press, Boston. 29 pages, illustrated. 30 cents.

One evening in the bygone age of chivalry a young squire comes to the Chapel of the Holy Graal to hold the customary night watch before admittance to knighthood the following day. While meditating solemnly upon the duties he is to assume, the young squire is so deeply intent upon the deeds of tomorrow that he almost misses opportunity for immediate service.

Built around the Parable of the Good Samaritan, the drama is clothed in the picturesque and reverent symbolism of the Middle Ages, and carries a lesson in helpfulness and childlike faith.

It can be played, or read, or both, and is specially suited to Easter or Christmastide.

Full instructions for production are given, including suggestions for scenery, costumes, lighting, music, and properties.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Receipts, Feb. 15 to Mar. 15.

New Guinea (Rev. Charles W. Abel).
18941 .....$1 30

. . . . How thoughtful of you to remember me with that lovely book, "Reminiscences and Gospel Hymn Stories" by Mr. Stebbins! It is so interesting, not only to myself who love Northfield so much, but to others in the mission station. A number have been reading it.

I am also enjoying the RECORD, for which you do not receive twelve Thank-you letters a year, as you should.—E. M., China.

Dear Sir:

I had the misfortune to lose my January number of the RECORD, and would appreciate it very much if you would kindly send me another copy of the same, as there is a poem in it which I want to keep. At the same time may I say that I often wonder how it is that you are able to publish such a splendid magazine at so low a price.

Your book reviews I find helpful in enabling me to decide as to whether a book would be of any real service to me or not: they are always, it seems to me, so fair.—H. O. N., Mexico.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

May 3. The Benefits of Total Abstinence.

Daniel 1. Lesson portion, 8-17.

Daniel is one of the finest personages in the whole Bible. The lesson gives a bit of personal history that reveals sources of his greatness of character.

Perhaps of royal or noble descent (1. 3), he was among the Jewish captives deported into exile by Nebuchadnezzar, and was selected among others, in accordance with a custom of the times, to receive a three-years' course of training in the learning and tongue of the Chaldeans. This created the occasion of our lesson.

Heart purpose, 8a.

Verse 8 is one of the grandest human interest verses in the Bible. Picture a young man under difficult conditions, who has formed a stedfast resolution, not in his head only but in his heart, not to defile himself. It is a crisis in his career. For only Daniel and the three others named in verses 6 and 19 are immortalized in Holy Writ. The other youths compromised and conformed to the situation, and disappeared from history.

What does "defile" imply? Does it merely mean that he did not propose to abuse his body by eating the rich fare provided at the king's table and by drinking wine? Or does it mean that he did not propose to soil his soul by eating and drinking things offered to idols, or things that were not "kosher," clean and permissible under Mosaic law?

The twofold mention of God (9, 17) seems to indicate the religious significance of Daniel's purpose. God was in the background, controlling his life.

Practical proposal, 8b-16.

Such resolution must be realized in action, but how? By a courteous request addressed to the official in charge.

It happened that this official was fond of Daniel. But he foresaw danger in Daniel's request. So Daniel proposed a

ten-day try-out of a simple vegetarian diet.

Was this suggestion born of home experience or of reliance on God?

Did he foresee and fear danger? No, not while he was pleasing God.

Does the result of the test furnish a text for advocating simple food and total abstinence from liquor, apart from miracle? In Daniel's case it meant physical improvement, to which was added mental efficiency, and later political preferment.

Total abstinence (apart from law) is a personal matter, to be determined by judgment, decision and self-control. To be successful, political measures such as prohibition must be based upon personal abstinence.

What added reasons have Christians today for simplicity in diet and for total abstinence from liquor?

May 10. Philip and the Ethiopian Treasurer.

Acts 8. 26-39.

In the Bible the believer may find a complete exposition of doctrines and instructions for life and service. And somewhere these various teachings and principles are set before us in flesh and blood.

The incident of today's lesson is a model case of soul-winning; of one individual pointing another to Jesus of Nazareth as Saviour; of the oldfashioned conversion of one man. There are three factors in the case: the worker Philip, the unsaved man the Ethiopian, and the Bible. No, there is a fourth factor, the Holy Spirit, overruling and steering the machinery of providence.

Philip.

This Philip is the man named in 6. 5 as one of the VII. Like Stephen, he soon rose above waiting on tables, and upon the persecution and scattering of the Jerusalem Christians led by Saul he went to Samaria, where he preached Christ and performed miracles with revival power and quickening. Read 8. 4-25.

Philip is now directed by an angel of the Lord to proceed in a certain direction, the immediate object and destination of the trip not being stated. However, Philip left his campaign in Samaria, and went.

The reality of his supernatural guidance appears when he is again directed to join up with an Ethiopian statesman traveling the same route.

A point of contact was readymade: the Ethiopian was reading aloud from a Hebrew Scripture roll.

The customs of the times permitted Philip to engage the gentleman in conversation, even to ask if he understood what he was reading. Thereupon, being taught in the Bible himself, he was able to explain the difficult passage.

Which led to prompt decision on the part of the inquirer to believe and receive Christ, and confess him in baptism.

The Ethiopian.

Was he a native African, a Negro? How had he become a Jewish proselyte?

He was earnest enough in his religion to make the long and tiresome journey to Jerusalem to fulfil his ritual obligations. Moreover, he had bought a copy of the Bible, as we would say. Further, he had not packed it at the bottom of his trunk, but carried it in his handbag, and was making good use of the passing hours as he journeyed, actually reading it.

So he was ripe and ready for personal work, eager to understand what he was reading, responsive to Philip's instruction as to its meaning, accepting the Scripture at its face value, believing in Jesus of Nazareth as sin-bearer and Saviour, and confessing him as such openly.

The fruit of his geniune conversion to God is seen in his new-found joy.

The use of the Bible in evangelism.

It is agreed that one reason for D. L. Moody's remarkable results in Scotland in his British campaign of 1873-5 was that the people were well grounded in the Bible. He came with a message urging them to decision and confession of Christ, and untold numbers stepped into the light and liberty of the gospel.

Lament is often expressed that young people today are not getting that instruction in the contents of the Bible which was the heritage of previous generations.

Today's lesson shows the Bible itself as the sole and authoritative foundation of this Ethiopian's faith. Three words are keys to its use and value: read—understand—obey.

Private reading of the Bible is needful to give the facts. Innumerable instances might be quoted where men and women in all lands and all ages, including today, have been led to a saving knowledge of Christ with only the Bible or a portion of it in their hands.

But there are hard places in it, and for these we need guidance. Such guidance comes direct from the Spirit, or through some Spirit-taught believer.

Saved and unsaved alike should be sensitive to the approaches of the Holy Spirit.

Supernatural cooperation does not relieve us of the need of energy, and initiative, and effort, and application.

The so called social gospel must not be allowed to crowd out the salvation of individuals as sinners.

May 17. Saul Becomes a Christian.

Acts 9. 1-18.

We are to study the greatest event in human history since the Pentecostal out-

pouring of the Holy Spirit. Scholars date it about 35-7 A. D.

The conversion of Saul is related three times in Acts. The teacher should read the other two accounts, with their added details to suit the audiences addressed,—Acts 22. 3-16; 26. 9-18.

As a case of conversion it contains some elements common to every genuine conversion, yet it was unique in several respects. But is not this true of every conversion? No two are alike.

Saul was a choice, if not the choicest, flower of Judaism. His zeal for God set him in conflict with Christianity. This zeal urged him afield in his campaign of persecution: hence the occasion of our lesson. His driving motive was not prejudice or cruelty, but high-minded religious conviction.

The lesson portion presents two scenes. Scene I transpires on the road outside Damascus, scene II in the house of Judas on Straight Street. In scene I Saul has direct dealing with Lord Jesus, in scene II with Ananias. Scene I introduces the supernatural, Scene II adds human instrumentality.

Saul approached Damascus a furious persecutor. He entered the city a humbled penitent. He left it a Christian apologist and apostle.

What happened to bring about these transformations in character and conduct?

Conversion, 3-8.

The living and glorified Jesus of Nazareth, clothed in shekinah glory, stopped Saul on the road, and spoke to him. Saul was perfectly conscious of what happened. He saw the light, he heard the voice, he asked questions, he received answers, he obeyed. Was this an occasion on which he SAW the risen Lord (see verses 17, 27; 1 Corinthians 15. 8)?

The unique thing, then, was that Jesus himself came face to face with Saul without the aid of human helper or written Scripture at the moment.

The reality of the experience is evidenced by the immediate transformation in Saul's life and thought. The whole direction of his life was changed in a moment. An instantaneous conversion, complete, never repeated or taken back.

Saul's two questions furnish the key to his subsequent career, and to all true discipleship. "Who art thou, Lord?"—knowing Christ. "What wilt thou have me to do?"—obeying Christ.

Consecration, 9-18.

Follow Saul into the city. What a story he would have to tell to Judas and the others who expected him!

For three days he is in seclusion, engaged no doubt in prayer, self-examination, recasting his theology in relation to Jesus. Philippians 3. 7-14 shows a complete reversal of values. Then the next step is made known to him, and by the hand of a brother believer he receives the infilling with the Holy Spirit and the restoration of sight, and is baptized, thus making a break forever with Pharisaism.

Never despair of the conversion of the most hostile or desperate character!

Was Saul the only one in that company to be converted?

May 24. Saul Begins His Great Career.

Acts 9. 20-31.

The picture of Saul outlined in these verses shows what happens when a man is genuinely converted to God. He is the same human being, yet not the same, for the center of his personality has been changed and the course of his life has been turned right about.

In verses 15 and 16 the Lord told Ananias that Saul had been saved to serve and to suffer. Today's lesson tells how he began to fulfil his commission to the "children of Israel," and how he was subjected to two attempts upon his life.

Saul serving.

His Christianized and many-sided personality finds an immediate outlet.

"Straightway" his intense earnestness and tremendous energy lead him to exercise his gifts as a trained and learned rabbi, now illuminated by the Holy Spirit, in public address and argument.

See the obstacles he had to face: Jewish beliefs, amazement at his lack of consistency (21), the murderous hostility of the Jews, the suspicion of Christians. How he must have valued the brotherly help of believers (25, 30) and the timely indorsement of Barnabas!

He gained more and more in power and influence, and kept putting the Jews to confusion by his proofs that Jesus of Nazareth is Messiah.

At Jerusalem (29) he "disputed" with the very same people as Stephen did in 6. 9. Stephen was avenged!

Saul's message.

If Saul did a great work it was because he had a great message, namely, that Jesus of Nazareth is Son of God (20) and Messiah (22).

That message is needed today, when many are denying deity to Jesus, and preaching him merely as a good man in advance of his age, a great ethical teacher. That denatured gospel may induce pretty speeches, but it has none of the POWER OF GOD UNTO SALVATION to those who believe it.

Saul himself is the greatest argument for the truth of the resurrection of Jesus, (1) in the fact of his own conversion upon meeting the living Jesus, and (2) in the unanswerable proofs he gave his opponents.

A bad reputation is the social penalty one has to pay for if his past life has been bad (26).

Perhaps Barnabas saved Saul to the church! We need more Barnabases in our churches today.

May 31. Peter at Lydda and Joppa.

Acts 9. 32-43.

Verse 31 pictures a happy condition of affairs for the church. Persecution has ended for the time: the church has REST. It was a period of growth and activity, when the church was edified, built up, consolidated, and multiplied in numbers. Christian groups appear in towns up and down the land.

Our Lord had committed to Peter the keys of the kingdom. He had used the keys in Acts 2 in opening the doors to Jews. Again in Acts 8 he had opened the door to Samaritans. His horizon is expanding, and next Sunday we shall see him opening the door to Gentiles in continuation of his present tour. For Peter is itinerating from one town to another, and we now see him performing two miracles: in one case healing an incurable disease, in the other case calling a dead woman back to life.

Healing the sick, 32-35.

Peter had seen palsied men healed by Christ. Here a full and instantaneous cure was effected with the assertion of the direct personal action of Jesus Christ.

Result: many conversions to God, Æneas became a shining advertisement of Christ's presence and power.

Reanimating the dead, 36-42.

In the case of Dorcas we are told more about this good woman herself, and of the charitable acts which she did personally. Not proposing them, and talking about them, and starting a society to undertake this social service, and holding public meetings or fairs to raise funds. No, she took her needle and went to work: and when she died, she was missed and mourned, and has multiplied herself in a million Dorcas Societies.

Peter had seen our Lord raise Jairus' daughter from the dead, and the account suggests that he followed our Lord's methods in part. But Peter prays ere he speaks the word of power.

"Beyond the veil of sense the living Saviour at God's right hand is repeating and continuing his ministry," says Dr. F. B. Meyer. To what extent, then, may or should a healing ministry be exercised by believers today?

"How is it that men do not still raise the dead? Think again how rarely Christ raised the dead! It is recorded that he only did so on three occasions. What was his immediate purpose? In every case there is one answer: he raised them for the comfort of those that mourned. But every one he brought back came back to suffering. Thank God he did not raise more! And we will not ask for our dear ones to come back" (Dr. G. Campbell Morgan).

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Can We Help to Make Home Happy?

Ephesians 4.29-32; 5. 1, 2. May 3.

"Dey say she's got religion," said Aunt Dinah doubtfully of her mistress, who had just joined the church. "Ef she has, she's got it mighty light. It don't hinder her goin' on jes the same in de kitchen. Nobody need be afraid of ketching it, an' ef dey did 'twouldn't make dem any happier."

"Behaving my religion in my home" was the way a converted Chinese put his conception of what was meant by getting religion.

Strive to guard against scolding, selfishness and shirking in the home: for there's the test of our religion!

* * * * *

H—e ain't fit to talk to! He's got rheumatiz," said a small boy to the minister who had come to call on his father. "No, sir, he ain't fit to talk to."

O—ne Indian tribe has an official called the joy-maker, whose duty it is to greet the sunrise with song.

M—id pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!

E—ach man's chimney is his golden milestone, the central point from which he measures every distance through the gateways of the world around him.

S—o live in your home that you would be willing for the walls to be removed that all the world might see and hear all that takes place there!

W—hen the oak is a sapling, then is the time to straighten it (Proverbs 22. 6).

E—ven a single room where the Bible is revered is better than a mansion where the Word is not.

E—arth seems rich when we look at it through the loves in our homes.

T—ouching exposed nerves in the body causes pain. Sad as it is, there are some homes where every one goes around with exposed mental nerves, —"hurt feelings" we call them. Discord and suffering naturally follow.

H—appiness in the home is founded upon the rightful authority of the parents, loving but firm, and on the respectful, loving obedience of the children.

O—utward symbols of the inner life of a home are so apparent that neighbors can see them.

M—ake it a rule of your life to ask, What would Jesus SAY in my place? A little twist in conversation can make for bitterness or happiness.

E—very home is a vote for or against our nation's strength or weakness.

Where and How Should We Spend Sunday?

Psalm 122. 1-9; Hebrews 10. 25. May 10.

A French statesman said: "I was converted to Sunday rest when on a visit to England. The first Sunday without letters and newspapers in a town commercially dead for the day seemed intolerable. The second Sunday I began to think of things that had not occupied my mind through the week. The third brought me complete rest, and the fourth positive delight. I advise all to make this experiment. It is unattended with any risk. Do not depend on the legislator, but act for your own personal good!"

* * * * *

A baker once said to his minister: "I used to attend church, but I cut it out long ago. I was deceived by a preacher, and lost confidence in all preachers, and will not attend any church."

To which the minister replied: "A certain friend of mine sent to a baker for a fresh loaf of bread, but received a stale loaf, and now he distrusts bakers."

"But they're not all that way," said the baker.

"Neither are all preachers like the one you spoke of! Therefore you have no reason to cut out church-going."

The man or woman who arranges to cut out public worship on Sunday arranges to cut out the best thing for his physical, mental and spiritual welfare.

* * * * *

When a pastor asked a young woman to teach a Sunday school class of girls in their teens, she replied: "I don't dare undertake such a responsible task."

To which the pastor replied: "When God is so manifestly calling you, you should say you don't dare NOT to undertake such a responsible task."

Teaching in the Sunday school is a demand the church has a right to make upon its qualified members. In shirking it you hinder the progress of your church.

* * * * *

It is recorded of Socrates that he brought men's thoughts down from heaven to earth, that is, he drew the attention of men from the study and contemplation of heavenly things to the consideration of the nature and end of man, and his duties in this life.

As Socrates brought philosophy down from heaven to earth, so Sunday should carry the Christian's philosophy from earth to heaven, to contemplate the soul and its needs.

The sum and substance of a well spent Sunday is: Spend the day heavenward!

How to Make the Most of Summer.

Mark 6. 31, 32; Romans 13. 11-14. May 17.

Summertime should be used for health.

I think you might dispense with half your doctors if you would consult Dr. Sun more, and be under the treatment of those great hydropathic doctors, the clouds.—H. W. Beecher.

Summertime should be used for service.

A music teacher from the city spent her summer months in a country village. She organized a free music class for all the people, and developed a large chorus among the young people.

When some one attempted to praise her for her work she said:

"Why, I've had the time of my life here this summer!"

He who lives to make the most of summertime for himself alone can never really make the most of it.

Make the most of summer by resting.

Sow with the birds, and flutter with the leaf,
Dance with the seeded grass in fringy play,
Sail with the cloud, wave with the dreaming pine,
And float with nature all the livelong day!

Call not such hours an idle waste of life!
Land that lies fallow gains a quiet power:
It treasures from the brooding of God's wings
Strength to unfold the future tree and flower.

Make the most of it by reading.

It is said of Abraham Lincoln that in the corner of his desk he kept a copy of the latest humorous work, and it was frequently his habit when greatly fatigued, annoyed, or depressed to take this up, and read a chapter with great relief.

Books, we know,
Are a substantial world, both pure and good:
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
—Wordsworth.

Blessed is the man who has a hobby for the summertime, be it photography, carpentry, gardening, the radio, or what. And thrice blessed is he who rides his hobby so well that he can instruct and entertain others with it!

The test of making the most of summer comes at the close of the season in this question, What effect has the summer left upon my spirit?

Prayer can be a powerful ally in making the most of summer. Resolved that I will not enter into anything during my vacation that I cannot pray over!

Christian Traits Worth Striving for.

Philippians 4. 4-8; Matthew 18. 1-6. May 24.

Charity.

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I";
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink;
Love's chain grows stronger by one mighty link
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by!

Contentment.

"Oh dear," said one girl to another, "don't you wish you never had to do anything that you don't like?"

The other replied: "I think I'd rather like everything I have to do."

A forgiving spirit.

Charlotte and Mary had quarreled. The latter's mother suggested she ask God's forgiveness, so Mary knelt and offered this prayer:

"O God, please forgive me for speaking angrily to Charlotte, and for quarreling with her, ... (long pause) . . . . and please make Charlotte come to me and ask my forgiveness! O Lord, give her no rest, by day or by night, until she is sorry, and comes and tells me so!"

Some mature Christians remain thus childish when it comes to a forgiving spirit.

Gratitude.

A colporter left a copy of the Gospel of John in an Indian language in a village of that tribe. It fell into the hands of the chief, and led to his conversion. He searched and found the colporter's footprints, measured them, fitted into them a magnificent pair of moccasins, then traveled 200 miles to present them to the colporter.

Gratitude to God or man shows best when expressed in deeds.

Truthfulness.

"Well, Uncle Mose," said a drummer addressing an old colored man seated on a dry-goods box in front of the village store, "they tell me you remember seeing George Washington. Am I mistaken?"

"Well, sah," replied Mose, "I useter 'member seein' him, but I dun forgot since I jined the church!"

The World's Need—the Unfinished Task.

Matthew 28. 16-20. May 31.

In India's greatest port, great banking center, great industrial center, Calcutta, there live 1,327,547 souls, of whom 854,582 cannot read or write.

The Bible Society has to use an agent in Mongolia who is not a Christian to carry the Bible to a pastoral people of 2,600,000 souls.

During the last decade the Negro population in northern cities has increased so much that 40 per cent of the Negroes, or five million, live in towns or cities. If the Negro is not educated in Christian principles and habits he will be a menace. The unfinished task of the Negro's freedom is churches, schools, Christian community centers, good housing facilities, and fair treatment by all.

* * * * *

The rural population is in need of re-evangelization. It is estimated that only one-fifth of the rural population attends church; that two-fifths of the rural churches are standing still or losing ground; that one-third of the rural ministers have other occupations than the ministry to secure adequate support. Children have grown up without having known of a Sunday school. All this in face of the fact that there are two and a half million more children in villages and open country than in cities.

* * * * *

"In Mexico there is a nation which though physically nearest us is psychologically one of the most remote." Hundreds of thousands of Mexicans have entered the United States the past ten years, in search of work or safety, but not one in a thousand has become an American citizen. Prejudice forbids.

Surely Mexico offers a vast task of "adventures in brotherhood" and the task is as yet hardly begun.

* * * * *

Then said Evangelist, pointing with his finger over a very wide field: "Do you see yonder wicket gate?"

And the man said: "No."

Then said the other: "Do you see yonder shining light?"

He said: "I think I do."

Then said Evangelist: "Keep that light in your eye and go directly thereto: so shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do!"

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MAY, 1925.

FRIDAY, 1st. *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith! Hebrews 12. 1, 2.*

Bring that ideal down out of the clouds, and say boldly to yourself, "There, soul, that is the life thou hast to live, the way thou hast to go!" If thou hast not found a power that helps thee to do that, thou hast not yet entered into the meaning of the life of faith!—Mark Guy Pearse.

SATURDAY, 2nd. *His allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life. 2 Kings 25. 30.*

Beloved Christian reader, in matters of grace you need a daily supply! You have no store of strength. Day by day you must seek help from above. In Jesus all things needful are laid up for you: then enjoy your continual allowance!—Charles H. Spurgeon.

SUNDAY, 3rd. *And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living. Mark 12. 41-44.*

Notwithstanding the busy hours in preaching, teaching and healing, Christ found time to sit down and deliberately take notice of the poor widow casting two mites into the treasury. He beheld how "the people cast money into the treasury." This enabled him to discern the motives and to weigh the amount each one gave, and thus put the true value upon each gift.

MONDAY, 4th. *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Romans 13. 1.*

Whatever makes men good Christians makes them good citizens.—Daniel Webster.

TUESDAY, 5th. *But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Numbers 33. 55.*

Living complacently amid evil conditions soon dulls the sensibilities to wrong.—John Timothy Stone.

WEDNESDAY, 6th. *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. Romans 15. 30.*

Oh, what if the one we have failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle's front,
Or falter along life's way?
Do you think that the fault would be wholly theirs
If, weary and sick at heart,
They failed to render some service true
When we did not do our part?

—Lillian M. Weeks.

THURSDAY, 7th. *He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. John 14. 21.*

Dear soul, meditate quietly on this thought! Take time to believe in this personal fellowship with God! Tell him of your love! Say to him, "Lord God, thou hast loved me dearly: most earnestly do I desire to love thee above all!"—Andrew Murray.

FRIDAY, 8th. *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matthew 10. 32.*

The Christian life cannot be a subterfuge. It cannot be lived incognito. There must be a confession, a bold avowal that henceforth I am a soldier of the Lord.—J. H. Jowett.

SATURDAY, 9th. *He hath filled the hungry with good things, and the rich he hath sent empty away. Luke 1. 53.*

Blessed be my rich Lord Jesus, who sendeth not away beggars from his house with a toom (empty) dish! He filleth the vessels of such as will come and seek. We might beg ourselves rich (if we were wise), if we could but hold out our withered hands to Christ.—Samuel Rutherford.

SUNDAY, 10th. *He shall glorify me: for he shall receive of mine, and shall show it unto you. John 16. 14.*

The Spirit of God in the depth of your heart makes Jesus Christ a living bright reality. He fixes your thoughts upon Jesus. You do not think about the Spirit, you hardly think about self, but you think much about your Lord.

O man and woman, forgive me! It is a very broken, broken way of putting the deepest mystery in the Bible, but I can only ask that the Holy Spirit may make you know what it is to have Jesus as the center and origin of your life.—F. B. Meyer.

MONDAY, 11th. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight! Luke 3. 4.*

Every true Christian is called to be a forerunner of Christ, to make straight and plain Christ's way into the hearts of others, to stand for him without fear and with all devotion.

TUESDAY, 12th. *Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry! 2 Timothy 4. 5.*

Until that day of rapture
When I see thee face to face,
Keep me watching, working, waiting,
Ever telling of thy grace!

WEDNESDAY, 13th. *They bowed the knee before him, and mocked him. Matthew 27. 29.*

Have I ever done that? They stood before the Saviour, and they bowed to him as if in deep and reverent homage, and their bowing was only a cruel mockery and pretence. When we bow our heads, we appear to be saying, "Draw near to me, my God! I desire to speak to thee. Draw near!" Have I ever mocked him in the approach? —J. H. Jowett.

THURSDAY, 14th. *When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God: walk before me, and be thou perfect! Genesis 17. 1.*

Old Matthew Henry has translated El Shaddai, the Hebrew name for God, "The God who is enough." It is a fine suggestion. It is the idea of all sufficiency, adequacy, fulness. We are so limited, we reach the end of our resources so soon, we are constantly sensible of our inadequacy. How glorious to realize that we have a God who is enough! He has made full provision for all our need.—A. B. Simpson.

FRIDAY, 15th. *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. Titus 2. 14.*

Zeal means fire. But without knowledge it ends in fanaticism. Knowledge, however, without zeal terminates in formality. Christ was eaten up with zeal (John 2. 17). The same spirit characterized the disciples after their sanctification at Pentecost. Full salvation consumes the "old man" (Romans 6. 6), and fills the soul with zeal.—L. L. Pickett.

SATURDAY, 16th. *The very hairs of your head are all numbered. Matthew 10. 30.*

All through the Bible there is a wonderful care of little things, God noticing them and bringing them to perfectness of meaning. "He putteth my tears in his bottle": that is condescension. "None of his steps shall slide," as if he numbered step by step all the going of his people. One of those people said, "Thou knowest my downsitting and mine uprising," and another said, "Thou hast beset me behind and before."—Joseph Parker.

SUNDAY, 17th. *What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. Romans 8. 3, 4.*

"For sin" is substitutionary; "In the likeness of sinful flesh" is the reference of the cross to sanctification. On the cross God nailed in the person of Christ the likeness of our sinful flesh. I cannot explain it to you more than that, but I know this, that next to seeing Jesus as my sacrifice, nothing has revolutionized my life like seeing the effigy of my sinful self in the sinless, dying Saviour.—F. B. Meyer.

MONDAY, 18th. *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead! Luke 16. 31.*

It is the old story. We are wanting God to appear in imperial glory, and he comes among us as a humble carpenter. We want great miracles, and we have the daily providence. It is a great day when we discover our God in the common bush. When we enjoy a closer walk with God, common things will wear the hues of heaven.

TUESDAY, 19th. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit. John 3. 8.*

It is true that the wind bloweth where it listeth, but it is also true that it listeth to blow where there is room made for it. God the Holy Ghost cannot be made to act except as he chooses, but it is also true that he will act according to his own laws, and one of them is to come where he is desired.

WEDNESDAY, 20th. *Daniel . . . . went into his house: and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Daniel 6. 10.*

Do not be in a hurry to get on with your prayer and to get done with it! Take time till you are quite sure that you have

his ear! Be silent till you have something to say, and then say it not into the air, but into the ear and the heart of Jesus Christ! —Alexander Whyte.

THURSDAY, 21st. ASCENSION DAY. *And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. Luke 24. 50, 51.*

"He led them out to Bethany"
That glad Ascension Day,
Heaven does seem near to Bethany
Since Jesus went that way!

—J. S. S.

FRIDAY, 22nd. *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Romans 8. 27.*

Human prayer is a silent unknown strength in many a dark struggle with sin. How much more is divine intercession responsible for victory?—John Timothy Stone.

SATURDAY, 23rd. *I will bless the Lord at all times: his praise shall continually be in my mouth. Psalm 34. 1.*

My soul, thy life must be a life of praise! Everywhere God's goodness meets thee. Round about thee always is this infinite love, with unfailing wisdom seeking to fulfil his glorious purposes concerning thee.—Mark Guy Pearse.

SUNDAY, 24th. *They took knowledge of them, that they had been with Jesus. Acts 4. 13.*

A Christian should be like Christ in his boldness: be valiant for your God! Imitate him in your loving spirit: think kindly, speak kindly, do kindly! Imitate him in his holiness! Was he zealous for God? So be you, ever go about doing good! Was he self-denying, never looking to his own interest? Be the same! Was he devout? Be you fervent in your prayers! Was he patient? So learn to endure!—Charles H. Spurgeon.

MONDAY, 25th. *Love . . . . is kind. 1 Corinthians 13. 4.*

One smile can glorify a day,
One word new life impart:
The least disciple need not say
There are no alms to give away
If love be in the heart!

—Phœbe Cary.

TUESDAY, 26th. *Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2. 12, 13.*

The Christian has no "Tomorrow" as a fear: he has an everlasting tomorrow as to the hope of growth, progress, and advancement in all capability and faculty for divine service. Woe to the man who has so used his yesterday as to have no hope of tomorrow! Blessed be the man who so uses the present as to divest the future of all terrors!—Joseph Parker.

WEDNESDAY, 27th. *If ye ask anything in my name, I will do it. John 14. 14.*

Be childlike and trustful in your fellowship with Christ! Confess your every sin, bring your every need! Prayer in fellowship with Jesus cannot be in vain.—Andrew Murray.

THURSDAY, 28th. *When thou passest through the waters, I will be with thee. Isaiah 43. 2.*

How many believers in Christ wonder how their faith will stand when sickness comes, or when old age creeps on, or when they see the shadow of death stealing across the familiar fields to their own house door! How will it be when sorrow comes round us like a threatening flood? Here is the answer.—J. H. Jowett.

FRIDAY, 29th. *Come, see the place where the Lord lay! And go quickly and tell . . . . ! Matthew 28. 6, 7.*

The church may send out second-hand witnesses, but never the Lord! Only experimental testimony convinces. Worldwide evangelization will move apace when to the church is restored its apostolic witnessing power.

SATURDAY, 30th. *Thy gentleness hath made me great! Psalm 18. 35.*

Draw near and listen to him who sings this sweet song! It is David, the valiant champion and captain of Israel: brave, chivalrous, the very man of men. The man, too, of fierce passions, whose soul was set on fire as easily as any man's, he it is who gives us this as his experience, "Thy gentleness hath made me great!" The greatness of his life has grown up out of the gentleness of God.—Mark Guy Pearse.

SUNDAY, 31st. WHITSUNDAY-PENTECOST. *He shall baptize you in the Holy Ghost and in fire. Matthew 3. 11.*

For a Christian to be cold is sin. No evil is more marked among the Christian churches of this day than precisely the absence of this "spirit of burning." There is plenty of liberality and effort, there is much interest in religious questions, there is genial tolerance and wide culture, there is a high standard of morality and on the whole a tolerable adherence to it, but there is little love and little fervor. "I have somewhat against thee, that thou hast left thy first love."—Alexander Maclaren.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

MAY, 1925.

WHAT JESUS THOUGHT ABOUT GOD.

Our Master's attitude toward life was dominated by his attitude towards God. His ideas and habits were God-centered. We shall find that his views of God were not precisely those which pass muster in much of the discussion of today. They must be recognized and accepted if life is to be conducted according to the Christ pattern.

Friday, 1st. Luke 10. 21, 22.

Note especially verse 22: "Everything has been handed over to me by my Father, and no one knows who the Son is but the Father, nor who the Father is but the Son, and anyone to whom the Son chooses to reveal him" (Goodspeed). This is a startling claim. His knowledge of God is asserted to be unique. None but himself could make it known. He could do nothing for men unless he first established relationships between themselves and God. He was not a logician propounding syllogisms about the Author of the universe. Adeney says:

"Jesus aimed at revealing the center of God, not his circumference, which indeed does not exist with an infinite being, and therefore cannot possibly be described. It is the heart of God that Christ makes known, and therefore we must not ask him for a formal addition to the list of divine attributes as these are detailed by systematic theologies. Such knowledge as Christ gives is perceived by those who are in sympathy with him. It is like a man's knowledge of his mother: it cannot be set forth in words. All we can define is its effects."

Those to whom the revelation of Christ's secret can be imparted are not the influential, who are characterized by worldly prudence, but the simple-hearted, on whose minds

> . . . . those truths do rest
> Which we are taking all our lives to find.

The key to Christ's fellowship with God is his childlike simplicity. The parallel verses in Matthew 11. 25-27 should be read. Jesus could face the misunderstandings and false accusations of men secure in the Father's knowledge. Horton says, "The power Christ has to reveal the Father to men is the gospel. The uniqueness of Christ's nature is here unequivocally stated. We can become sons of God mediately through him. He is intrinsically the Son of God."

To whom does Jesus will to reveal the Father? Matthew follows this passage with the words, "Come unto Me, all ye that labor and are heavy laden!" Evidently it is a universal challenge, though leading to action only among the simple-hearted.

O God, we rejoice in him through whom thou dost manifest thyself! We praise thee for the grace that saves. Help us to abandon all those attitudes of mind which alienate us from the master and redeemer of our souls! Amen.

Saturday, 2nd. Matthew 5. 17; 13. 52; Mark 12. 26, 34.

Jesus inherited a faith. The Magnificat, the songs of Zachariah and Elizabeth, show that he was born into a family circle deeply imbued with the belief in God which characterized the Jewish church. Moreover, Jesus was versed in the Scriptures. His conversations were saturated with words and ideas found in the Old Testament. As Stevens says, "The doctrine of Jesus is the ethical monotheism of Israelitish religion, elevated, enriched, and purified."

This does not mean that there was not something new in the teaching of Jesus about God. He emphasized the importance of what he had to say. He was the completer of the former revelation. He did not undo the past, he did not pull down the former teaching: he made it perfect and complete. There were in the treasury of divine truth things new and old, and he brought them forth. He nowhere defined God, he expressed him. And he drew on the highest and holiest words of former teachers to emphasize that which he had in hand.

So there were to be no beings to be considered alongside God. He had no rivals. He was high, holy, righteous, a hater of sin, a king as well as a father. Let us not forget this! No student of the Gospels can be indifferent to it. The divine fatherhood must be understood as including a judging God as well as one whose name and nature is love. Who can analyze pure love? How can love tolerate or condone falseness, insincerity, impurity? We must prepare ourselves to face fully and frankly the whole word of Jesus on the nature and acts of God. That on which Jesus lays hold in his interpretation of the Old Testament view of God is not the ceremonial concept, but the moral. Sometimes one of the teachers of the Jews seemed to understand the Master's emphasis, and when this occurred Jesus was deeply moved.

O Lord, give us that sense of God and the divine commandment which shall make us worthy to be admitted into the realm of God! Grant that having reached the door we may not turn back! Help us to knock and find admission! Amen.

Sunday, 3rd. Luke 2. 43-49; 4. 17-21.

The outstanding thought of Jesus concerning God was the divine fatherhood. Before considering his definite message on the fatherhood of God we shall do well to pause long enough to notice the feeling of his mind as expressed in the two incidents which we have read.

As a boy Jesus was aware of the supremacy of God over his life. The business of living filled his mind. All ordinary interests were forgotten, all ordinary ties subordinated to the quest for knowledge of the will and purpose of the Father. He was a learner asking eager questions of those whose business it was to instruct the people in the law of God. He says to his parents, "I must live in the affairs of my Father,"—a wonderful conception of life. The phrase indicates that his mind was charged with the consciousness of God as father.

When the revelation came to Isaiah which was contained in the roll from which Jesus read, the anointing to preach had nothing whatever to do with baptism. It was a divine calling and setting apart of One whom he chose to send as his messenger. Whether Jesus thought of his baptism on the day when he read the words in the synagogue we do not know. He had a powerful spiritual experience immediately after his baptism, and in the power of it embarked upon his holy errand. On this day of open ministry Jesus reveals his attitude toward the past. He who at the age of 12 asked eager questions of the teachers of Israel, spent the interval until the time of his public ministry in mastering the content of the revelation which had come from God through the prophets. Jesus' faith was an informed faith. He knew the conception not only of the divine fatherhood, but the Lord our righteousness which the prophets had made known. He consecrated himself to the endowing of believing souls with the power to see the truth. His teaching was unique even when he was dealing with the content of the earlier revelation, but we must remember that Jesus himself was bigger than his mission, he himself was greater than his words. The modern mind has been in danger of forgetting the teacher in the message: what Jesus said has made men forget what he was. Yet in the passage under consideration Jesus focusses attention on himself as being the incarnation of that spirit of goodness, liberty, vision and realization, which the prophet's words portrayed.

Almighty God, instruct us in thy word! Help us to understand what we read! As new light comes to us, may we declare it gladly! Coming and going on the highways of life, may we be found eager to receive and ready to obey the heavenly vision! Amen.

Monday, 4th. Matthew 5. 16, 34, 35, 45, 48.

Heaven is God's dwellingplace. But what and where is heaven? In using the term Jesus was speaking in language based on current ideas. He never describes heaven, but uses the term with restraint. Those who heard him thought the earth was level, and heaven rested on its ends and had portals of admission. He had to use their understandings as the gateways for the impartation of spiritual truth. It is obvious that he did not regard speculations in science or philosophy as important to the main issues of life. So he met these people who believed in heaven as having a definite location and whose imaginations had been busy with the creation of strange scenes, and ignoring all the extravagances of their fancies he charged heaven and its life with eternal spiritual and ethical meaning. Headlam says:

"So far as may be judged by his recorded words, our Lord in all cases spoke in accordance with the intellectual conceptions of the day. On any subject on which discovery or advance was possible for the human mind he added nothing to thought. It was not his work or function. He spoke in the language and according to the ideas of those whom he addressed. The same is true of the expression of his religious teaching. His teaching was throughout drawn from the Jewish Scriptures, and the language that he used was in greater or less degree the natural theological language of those who heard him."

What Jesus did was to get to the heart of the revelation, to create a new idea, a new sense of life, which, like a leaven, works to the transformation of all religion. So we are to make our lives radiant with holy purpose. It is an exhortation to derive from God that inspiration which shall charge all our acts and words with spiritual quality, and make men realize through our acts that God's fatherhood is a reality and the spirit of obedience is blessedness.

The standard that Jesus sets up for the children of God is so lofty that we reel before it. Whether we read the words as imperative, which is the way of the Authorized Version, or future with the sense of command as in the Revised Version, the challenge is to a life of ethical and spiritual attainment which staggers us. It is a command to the soul. The Father in heaven is also the Lord of power, and he will accept nothing less than a complete overthrow of prejudice by love. "The idea of perfection implied in the word here is that of the attainment of the end or ideal com-

pleteness of our being." So says Plummer, but we must not put the matter in that way, for ideals oftentimes exist simply to mock us, whereas Jesus expects immediate obedience. This was the characteristic of his own life.

O God, forgive the meanness and prejudice which mar our lives! Give us grace to love one another, and to be kind to the thoughtless, the ungrateful and the perverse! Help us by thy Spirit, we beseech thee. In Christ's name. Amen.

Tuesday, 5th. Matthew 6. 1, 4, 6-14.

The conception of God contained in this chapter is of One who, whilst our father in heaven, associates our active lives with his own life, and acknowledges and rewards our actions when they are not only right in themselves but in the motive. Indeed, motive conditions everything. Benevolence is no more than the giving of doles unless goodwill inspires the gift. Discipline and self-suppression such as are expressed in fasting may be vulgar unless the impulse is to fit ourselves for a holy quest. Even prayer may be an irritation if engaged in with an idea of expressing personal virtue.

That which restrains the soul is an awareness of the omniscience of God. If all our acts and their motives are discovered, we are likely to be chastened and humbled. But we can assume an attitude toward the all-seeing, all-knowing God which produces a fear that torments, and this was not at all the thought of Jesus about God. He was never alone and isolated, whatever attitudes men assumed toward him; he was never distressed because misunderstood and maligned; he was never dispirited because men failed to recognize and appreciate him: for he knew that the Father was with him, appreciating, accepting, encouraging and endorsing him. And this attitude toward God is natural to a loyal son. The Father demands sincerity of aim, singleness of purpose.

The insistence on a right spirit is specially seen in prayer. You cannot sincerely ask for forgiveness if your own soul cherishes grudges, animosities, dislikes. Our prayer for pardon would call attention to our shallowness if we were bitter against a petty slight. Worship is not a matter of external deeds, postures, or set ritual: it is an inner spiritual experience. As Headlam says of the Lord's Prayer, "In these seven short petitions he sums up our right relation to God: his fatherhood in heaven, that is, his transcendency and providence; the promotion of his glory as the final end of creation; the fulfilment of his purpose in the coming of his kingdom, that is, the fulfilment of his will in the world; our dependence upon him for our earthly sustenance; our need of forgiveness and a forgiving heart, and salvation."

In one respect life presents a particularly hard problem. Every issue which presents a challenge to the will is a test or trial of our spiritual integrity. Life and death, good and evil, blessing and cursing are set before us. The providence that orders our steps leads us into these hazards. If we go forward humbly and prayerfully we may have no perplexity or hesitancy about choosing the good, but if the heart is not pure a battle will have to be fought. So we pray, "Lead us not into temptation, let not the challenger surprize us and find us unready! So quicken us that we shall immediately and only choose the good!"

Our Father, shield us in temptation's noisome hour! Help us to be on our guard, show us the way of escape! May life find us so attentive, so consecrated, that we shall instinctively choose that which is according to thy will! Amen.

Wednesday, 6th. Matthew 6. 26, 30, 32; 7. 11.

The idea underlying these verses is that there is a personal will operating behind and through natural phenomena; that we are not playthings in a dead world, but there is a living presence in the universe; that wisdom and love are ordering all things for the sustenance and perfection of everything that lives, the flowers of the field and the fowls of the air and the toiling sons of men. The need of the world is a challenge to the Maker. It needs courage to order life on such a basis, not to be distressed by life's uncertainties but to trust in the wisdom and love which lie at the heart of things.

Much modern thought expresses itself in a belief that goodness finds itself in the spiritual realm, but that it is absurd to imagine an all-observing intelligence as regulating the outside life of man. Here we are in a complicated world: accidents happen, epidemics occur, and whether we are good or bad, we find ourselves involved in the machinery of things, and are bruised and torn. Jesus did not so regard the government of the world by his heavenly Father. He thought of all life as divinely ordered, and that misfortunes occurred when we drifted outside the range of the will of God. If our purpose was God-centered, our experience would be God-controlled. If suffering came it would be in God's hour and for God's purpose, which would be our glory as well as his own.

Belief in God becomes a theory of life. To be fully persuaded that God is infinitely better and kinder than the best parent on earth is to make life radiantly happy and optimistic. This was the quality in Jesus which amazed men; this was the immediate outcome of belief in Jesus and adoption of his way in life by the men and women of the first century.

O God, who hast manifested thyself in Jesus Christ, we surrender ourselves to thee in loving devotion! Thou hast been to us infinitely generous, treating us with tender forbearance. Give us thy spirit, that we may be strengthened to follow thee! In Christ's name. Amen.

Thursday, 7th. John 3. 16-21.

This passage raises an interesting problem. Is it a part of Christ's conversation with Nicodemus, or the evangelist's reflection on the wonderful revelation of God seen in the person of Jesus? I think that the vocabulary is that of John, and yet I am sure that John never penetrated to such a conception of God except as he was led by the words and the personality of Jesus. The reference to the death of Christ and its saving significance in verses 13, 14 led John to the discovery of God who was manifesting himself in and through the personality of Jesus. Whether the direct word of Christ or the experience of the evangelist, who through Christ has come into the light of the love of God, the words are a marvelous revelation of God mediated by Jesus, and expresses his thoughts.

The doctrine of God contained in the passage is that the gospel originates in divine love; that that love is universal in its range; that it is demonstrated in the gift of God's only begotten Son. What is the meaning of this phrase? Liddon says it "surely means not merely that God has no other such Son, but that his only begotten Son is, in virtue of this sonship, a partaker of that incommunicable and imperishable essence which is sundered from all created life by an impassable chasm."

Men had imagined that God is forever demanding satisfaction: Jesus reveals that God is giving. Men imagined a vengeance pursuing them: Jesus reveals a love seeking them. Men thought that the Messiah as God's messenger would come to set up a tribunal and judge and condemn: Jesus says that men pass judgment on themselves. No wonder such a gospel startled men by its boldness and its tenderness! It took the terror out of life. It woke their souls to loveliness. It made the passion of life the "putting on of the Lord Jesus Christ."

O Lord, whose name and nature is love, we reverence and adore thee! We praise the condescension which stooped to our low estate, the mercy which covers our sin. Help us to love thee more and serve thee better! Amen.

Friday, 8th. John 4. 10, 21-24, 34.

Behind the challenge of the Master to the Samaritan woman there is a profound truth. We are apt to interpret life in terms of physical need and physical recuperation. We look for signs of well-being in the world of tangible things. We interpret providence through physical well-being. We realize not the deeper significance of life, that the springs of being are not visible or tangible. Life needs communion with God; the soul of man needs to perceive the reality of God; there is a restlessness of being which can only be satisfied by awareness of the eternal presence. This is what Jesus was revealing, and this was his divine work. Notice, then, his conception of God as the giving God, not as One of inexorable demands but compassionate understanding.

When the soul awakes to the reality of God, it seeks to worship him worthily. Here again it needs guidance, for it may misunderstand this requirement. It may imagine that he is partial to sacred shrines, to mountains or temples; that the great experience came to men of former days because they chanced on certain places where his glory abode. They must learn that the essential thing in worship is not location or attitude or posture, but spirit. Watkins has an important note on worship. "Place, and time, and words, and postures, and sounds, and all things from without, are important only in so far as they aid in abstraction from the sensible world, and in elevation of the spirit within. The moment they distract they hinder true worship. Ritual cannot be discussed without risk of spiritual loss. The words 'in truth' are more than 'truly.' Sincerity is not a test of acceptable worship, though it is a requisite. Bigots sincerely think they do God's service. Worship which is 'in truth' is in harmony with the nature of the God whom we worship."

The word "such" is emphatic. The Father seeks worshipers of a certain character. But the chief point of emphasis is that the nature of God is such that love constrains him to seek those who are akin to himself and can give him the communion his nature craves. We seek him as our life: he seeks us as his joy.

"God is spirit": in such a phrase Jesus emphasizes his nature. Being spirit he is not to be localized or limited in space, but experienced, and that by those who render spiritual devotion.

The concluding verse in our study emphasizes that sustaining power of union with God in the realization of his eternal purpose. The Father has not finished his work. His processes go forward incessantly, and it is the privilege as it is the mission of our Lord to accomplish his work.

Our Father, our souls cry out for thee! We thirst for the living God. Satisfy us with thy presence, we beseech thee! The consciousness that thou regardest us as essential to thy purpose amazes and humbles us. Give us grace to make us worthy! Amen.

Saturday, 9th. John 5. 17, 19-29.

God is eternally active. This is necessarily so. We sometimes imagine that when we read "God rested" we are to understand that God finished his undertaking, and having nothing else to do he rested. But the idea is absurd. As one has said, "It was not—it could not be,—a cessation in divine work or in the flow of divine energy." But this is just what is implied in the theory of the sabbath which Jesus encountered, and which led men to take up stones to stone him. Because he had a deeper sense of the nature of God he knew that the divine energy flows on in eternal purposeful work night and day forever. "For man, and animal, and tree, and field, the alternation of a time of production and a time of reception was needed; but God was the ever constant source of energy and life for all in heaven and earth and sea. The power going forth to heal that sufferer was the same power which sustained them in well being."

The almighty and ceaseless love and purpose of God find their vent in his Son. There was perfect harmony between the Father and the Son. The life-giving energy of the Father dwells in the Son, and through him is mediated to those who turn to him and meet with his favor. It is a saving, judging energy, expressing itself through the incarnate Lord. The identity of God cannot be ignored. It disposes itself in action. It expresses itself in quickening action to all who fulfil the condition of believing union with Christ.

The whole passage is unique in importance. It emphasizes the absolute dependence of the Son upon the Father, but also such unity that the Son is completely possessed of knowledge of the purpose of the Father and of power to fulfil that purpose. What we know as Christian experience is therefore a profoundly real thing, a divine work. Christ is "absolutely dependent, possesses complete knowledge and entire resemblance" to the Father. Therefore we give him honor, and through him realize the divine work of salvation.

O Lord, we bend our knees to thee! In thee all fulness dwells. Through thee quickening, saving power comes to us. We believe on thee. Help us to a more perfect faith! So let thy Spirit lead us to a fuller apprehension of our Father in heaven! Amen.

Sunday, 10th. Matthew 11. 25-30.

We must not forget that this passage belongs to a period of neglect and apparent failure. Jesus fortifies himself by communion with his Father. He has absolute confidence in God, and therefore in the ultimate triumph of the work to which he is committed. His confidence is in his Father, but also in the almighty and universal power and authority of God. Majestic supremacy is the idea of God which dominates him, and leads him to express thanksgiving and praise.

If there be spiritual blindness, it is not to be wondered at. There is a law of spiritual vision, and some men affect superiority to it. All such are blind to the secret. They think themselves shrewd, practical men of affairs: really they cannot see the obvious, their cleverness blinds them. It has been well said, however, that the thankfulness of Jesus is not because some are blind, but because the poor and simple can see. A mystery has been communicated from the Father to himself, and he has a mission to reveal the mystery. He does it in gracious words and acts, and some see the wonder of it, whilst others fail to perceive.

The failure to understand is a tragedy. It leads men who assume an air of understanding, to develop rules and theories which become a burden and weariness to souls that crave the divine favor. To such Jesus turns with an overture of refreshment and rest. He says that his conditions are easy. He asks them simply to believe in him and to love him, and to unite themselves to him in the burden of his quest. There is nothing overbearing about it, but gentleness and kindness of purpose. Some one says, "The yoke of Jesus is an inspiration rather than a code, and it gives those who accept it vigor and buoyancy fully and joyfully to fulfil demands greater than any imposed by the Jewish law."

Our Master, we turn our wearied hearts to thee! We have sought light on the pathway of life, and darkness has mocked us. We have asked guidance, and those to whom we turned were blind. Give us rest and refreshment of spirit, we beseech thee! Grant that we may know and do the will of God! Amen.

Monday, 11th. Luke 12. 2-7.

The Master is emphasizing the importance of high confidence in the face of persecution. If we have discovered the reality of God, we ought to bear witness from the housetops. We shall be criticized and traduced, but we must not be afraid. Indeed, the dangers that beset a man who has seen and experienced the love of God do not come from persecution. They arise within the soul. Temptation is more deadly than the fires of martyrdom. Our spiritual enemy works silently and through suggestion. He tempts us to live double lives, to become hypocrites. Nothing is more offensive to God than hypocrisy. We need not fear physical death: we do need to fear the contempt and wrath of God on unfaithfulness. Spiritual torment is a vastly more dreadful thing than physical torture. When persecution arises we are to put our trust in the providence of God.

Thus the passage brings before us another conception of God which dominated the thought of Jesus. A farthing is worth about one and a half cents. A dead sparrow had no higher market value. Yet God is so much the life and soul of the universe that not even the death of a sparrow fails to affect him. A man, a good man, a man who has received the light and bears witness to the light, is of vastly more significance to the Father than many sparrows, and his death means more to God than the death of many sparrows. So precious is he to God that the very hairs of his head are numbered.

The importance of this doctrine of providence cannot be exaggerated. Adeney says, "Jesus here teaches a truth important on its own account, viz., that God cares for the animal creation, even small birds of the commonest sort, not one of which can be wantonly hurt without his noting it."

Our Father, give us courage to bear witness to the light! Deliver us from the fear of man! Make us sincere, trustful, loyal! In Christ's name. Amen.

Tuesday, 12th. John 6. 27-59.

The presence of Jesus in the world is an act of God, his life had God-given significance and power. He was not a product of the universal urge; he was sent to satisfy as also to interpret it. He was the end, the climax, the consummation of that urge. He was the way to its cosmic realization. He was the bread on which men's souls might live. He expressed the Father's will. In him man understood the nature of the divine fatherhood. His ways were not as our ways, nor his thoughts as our thoughts: yet the sight of his ways and the knowledge of his thoughts have become the absorbing quest of the human race.

To know the sustaining, satisfying quality in Christ we must come to him, that is, we must believe in him and all he stands for. We must seek him as the supreme passion of our souls. The element on which we are to feed is his flesh, that is to say, his human nature in its relations and attitudes. The language is unusual. The idea was peculiar to Jesus. When tempted he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In speaking to his disciples at the well of Sychar he said, "I have meat to eat that ye know not of." So in this chapter he says, "Labor not for the meat that perisheth," or as it has been paraphrased, "Work not out," let it not be the result of your constant working, to have food that perisheth, but let your work be one worthy of your endeavor, food which endureth unto eternal life, which food the Son of man will give unto you.

On the words "bread of life" Watkins says: "The essence of life is unseen: bread is the visible form which contains and imparts it. The invisible God is the source of eternal life: the human nature of the Son of God is the visible form which contains and imparts this to the souls of men."

O Lord, in whom alone we have true, full, perfect life, we pray that we may be taken up into thyself, dwelling in thee and with thee as thou didst dwell with the Father! We turn to thee longingly, that by thee we may have the abundant life. Amen.

Wednesday, 13th. Matthew 18. 10-14; Luke 15. 1-7.

The revelation of God contained in these verses is indeed startling. Human life in its smallest and weakest aspect is regarded as of supreme importance to God.

We know little and understand less about the nature and ministry of angels, but accepting the terms as signifying the existence of ordered and beneficent intelligences in the heavenly or spiritual sphere, we see that in Jesus' thought the little children of earth count for that which is precious in heaven and in the judgment of God. The fatherhood of God is a definite attitude embracing knowledge, interest, regard and concern for the welfare of each child.

Lest we should say, "This may be true, but—," Jesus goes on to declare that his coming from the Father was on an errand to the lost. The idea underlying each passage is the interest of God in individuals: they are of concern to him. He needs them, he misses them, he sends his Son to find them, their recovery is the cause of seraphic joy in the spiritual realm.

Plummer says on Matthew 18. 14: "The form of the proposition has all the force that belongs to the rhetorical use of the negative. 'It is not the will' suggests the thought that the will of the Father is the very opposite of that, and so the words are identical in their teaching with those of St. Paul, 'He will have all men to be saved.'" We must not lose sight of the fact that throughout the incident until the parable concluded the child was in their midst, and very likely folded in the Master's arms.

The parable in Luke is closely similar to that in Matthew, but the setting is different. The lesson is not emphasized by the presence of a child, but by the open friendship of Christ with publicans and sinners. He does not regard them with scorn, he does not exploit them, he does not ignore their condition or their need. He defines his quest, he continues it until he succeeds. He counts not the weight of the burden, but finds it the occasion for rejoicing. His happiness overflows, he must share it. If men are so blinded by prejudice that they fail to catch the contagion of joy, the angels understand and are glad.

O thou great Shepherd of the sheep, we worship at thy feet! Thou hast found us, thou hast restored us. The wonder of thy

act overwhelms us. May our gratitude express itself in uttermost surrender to the will of God! Amen.

Thursday, 14th. Matthew 18. 15-35.

The recurring insistence by Jesus on the divine relationship to humanity, individually and collectively, is one of the most startling elements in the Gospels. If we are aggressors, tempting or hurting a little one, we involve ourselves in the judgments of God. If we are attacked, and injury is inflicted on us, our natural impulses of resentment and retaliation are to be controlled by our sense of the divine presence and fellowship. We must act in a way which will meet with endorsement by God. Our suffering may cause us pain: the perversity of our brother and his consequent danger from the operation of laws of eternal justice should cause us greater distress. God will not have us ignore the injury, but instead of retaliation we are to show the man the nature of what he has done to us in such a way that he will know himself out of harmony with the will of God. To win a brother to the law of love is a great achievement. What God wants from his church is not asseveration of intellectual concepts in the form of creeds, but actual concern in bringing men and women into harmony with one another and with himself.

This harmony is of such importance to the universe and to our Father in heaven that when two or three agree in the spirit of Christ they shall ask what they will, and all the power, purpose, wisdom of the Infinite will coöperate in bringing about its realization.

Peter's startled question shows how easy it is for us to fail to appreciate the principle underlying Jesus' words. To count the times a man hurts us shows that we are exaggerating the hurt more than the spirit that leads him to hurt. We are more concerned over our personal suffering than over a brother's danger. So Jesus tells a parable to drive home the point that he is not uttering pious sentiments, but a terrible reality. The heavenly Father is just as concerned about the danger of a wrongdoer as he is about the experience of the person who is a victim. How concerned he is for sufferers has been seen in the references to little ones. He is concerned equally with the other side of things,—that you and I should live on a Christlike plane, and that the evil-minded aggressor should be converted before the wheels of God take hold of him and crush him.

O God, teach us to fear thy name! Give us compassionate hearts! Help us to rescue those who through ignorance or passion are involving themselves in eternal ruin! In Christ's name. Amen.

Friday, 15th. John 7. 14-37.

Jesus did not propound doctrines and dogmas about God: he lived in and with God, and his work was to express the will and purpose of God in action. He throws light on his whole philosophy in the words, "He that willeth to do his will shall know of the teaching": that is, reality is discovered in action.

Watkins says on verse 17, "The stress is upon 'willeth,' while our version reads as if it were only the auxiliary verb. It is not deed which is the outcome of faith, but will, which precedes it, that is here spoken of. This human will to do the divine will is the condition of knowing it. The words are unlimited and far-reaching in their meaning. Those who heard them would naturally understand them, as it was intended they should, of the divine will expressed in the Law and the Prophets; but they include the will of God revealed more or less clearly to all men and in all times. The 'any man' of Christ's own words excludes none from its reach, and the voice of comfort and of hope is spoken alike to all in our ignorance, fears and doubts,—that he who in very deed willeth to do God's will shall not fail to know."

We can easily overlook the importance of this truth. Spiritual things are spiritually discerned. If we have the right attitude toward life, the secret of life will yield itself to us. The reality of God was discerned through the act and thought of Jesus. No man could meet with Jesus and think of God in terms of less than moral perfection. Men failed to know God for the same reason that they failed to know Christ,—their hearts and wills were perverse. When the presence of Christ was withdrawn they would awake to what they were missing.

Our Father, we seek the gift of a willing heart! If prejudice, pride or passion is swaying our judgments, do thou deliver us and save us! Open our eyes to see thy glory as our Master saw it! Amen.

Saturday, 16th. John 8. 15-19, 42-59.

It is difficult for men to rise above the seen. Men are judged by their physical appearance or their enterprizes: if we indorse their work we think them great, if we oppose their projects we denounce and traduce them. So in our observation of nature the majesty of the mountain, the exquisite beauty of the sunset, the awful vastness of the heavens arrest us: but to reach the reality behind is another matter.

The men in this chapter are blinded by prejudice. The Jesus of Nazareth who is talking to them is real enough, and because they resent him they fail to understand the spirit he reveals. There is a challenge in his word and act which makes them uncomfortable. "Who art thou?" they cry, but their unbelief has already closed their minds against any true understanding of his reply. Where there is a willingness to live in the truth revealed in the person of Christ there

should come a knowledge of truth and emancipation from error which would make life a new and eternal joy.

Jesus lives in the vision and experience of God. He mediates God to men. His Spirit is energized by the spirit of the Father, and his works are the works of the Father. God is therefore self-manifesting in him, and man's attitude to God is discovered by his reaction to the manifestation of God in the words and life of his Son. Their failure was due to their spirits being under the control of a spirit that was alien from God. Their words, their lives, their judgments all confirmed this judgment on them.

That there should be no escape from the issue raised, Jesus deliberately claims the divine nature as his own, and they recognized the nature of the claim by seeking the stones with which it was their custom to kill those whom they judged guilty of blasphemy. Garvie writes from the modern point of view, and his opinion will therefore be read with interest. "Here the final issue of his acceptance or rejection as Messiah was involved, and he laid aside reserve and restraint, and used the whole of the resources of argument, appeal, and authority. It is not impossible, too, that the more his claim to Sonship was contradicted and challenged, the more distinct, dominant, confident would his self-confidence become."

O God, the word thou didst speak in thy well beloved Son is as music to our souls! We turn to thee as we see thee in him. We love thee because of what thou art in him. We pray that we may become like him. Amen.

Sunday, 17th. Luke 10. 16, 21-37.

Can it be that our despising of goodness in a man is despising of God? The words are startling in their significance. They suggest a solidarity in the universe which is so stupendous as to make us stagger. We must beware what attitude we assume to the word of goodness and truth when we hear it. Because we do not approve of the messenger is no excuse for ignoring, despising, or rejecting the message.

The news of the success of the Seventy fills Jesus with exultant joy. As one inspired by the Holy Spirit he opens his heart in thanksgiving for the minds that have received the message and have gone forth to express the will and power of God as they relate themselves to human sin and suffering.

We never ask the question "Whose neighbor am I?" until we have learned to love God and been filled with a hunger for life, eternal life. So long as our religion is conformity to enactment we shall not get beyond the question "Who is neighbor to me?" Even such a question is a long way from the repudiating question of Cain "Am I my brother's keeper?", but it is a question of barriers and limitations. Jesus will have no limitations, because his thought ranges always in the atmosphere of God.

The form the parable takes is surprising, and shows the artistry of Christ's preaching. Instead of telling how a God-taught Jew dealt with a Samaritan, he puts the incident in more startling form. A Samaritan said, "I am neighbor to the Jew."

There must be sympathy with God if we would understand the true significance of his acts. The more we are united with God, the higher will be the ethical standard by which we shall judge our social acts. Because the Moslem does not understand God's fatherhood he fails in human brotherhood. If once he could be introduced to the spirit of Jesus he would become the most remarkable religious personage in the world.

O Lord, we praise thee that thy acts are not like ours, partial and prejudiced! We love those who love us, we give to those who give to us: thou lovest the unthankful, and givest to the selfish also. Make us thy children in disposition! Amen.

Monday, 18th. John 10. 14-18, 27-39.

We shall grasp the significance of the Master's meaning better if I quote Goodspeed's translation: "I am the good shepherd. I know my sheep and my sheep know me, just as the Father knows me and I know the Father, and I am giving up my life for my sheep. I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they all will become one flock, with one shepherd. This is why the Father loves me, because I am giving my life, but giving it to take it back again. No one has taken it from me, but I am giving it up of my own accord. I have power to give it up, and I have power to take it back again. These are the orders I have received from my Father."

The relationship of Christ to his sheep is similar to the relationship of God to him. The ground of fellowship, the motive of action, the standard of judgment depend on identity of motive and act. That is to say, Jesus thought of God in terms of sacrifice, of service for others who were impotent to defend or direct their lives without him. This union of spirit is a profound idea. The love of the Father for the Son finds its vent in the Son's willingness to give his life for the sheep. This was the impulse behind the incarnation. This was the reason for the gift of divine power. Almightiness expresses itself in sacrificial love. Christ is able to do for us what he has done because his relationship to God is what it is. Behind his hand is the Father. As one has put it, the hand affords guidance, protection and support, and this which comes to us through Christ is charged with all the power, love and purpose of God.

We must realize throughout this passage the emphasis is on spirit and character. Christ is the instrument by and in whom the Father expresses himself. Therefore we are justified in saying that the God whom we worship is like Jesus Christ.

Almighty God, we are constrained by the vision of thyself in Christ Jesus to judge all our acts, words, thoughts! We acknowledge their imperfection. We seek grace to help us in our hour of need. In Christ's name. Amen.

Tuesday, 19th. Luke 12. 8-21.

The teaching concerning the sin against the Holy Spirit sounds harsh, but when taken in connection with all we have discovered concerning the thought of Jesus about God, is seen to be inevitable. The point appears to be this. It is not strange that questions of social standing, training and points of view should arouse prejudice, and Jesus is broad-minded enough to say that criticism is not unpardonable. But when men are so blind and perverse as to speak against holiness and love, and to call these evil and devilish, there is something so revolting in its wickedness that it is unpardonable. However, those who stand for the highest things need not flinch even when persecution is knocking at the door. The Holy Spirit of God will speak through them with the imperious authority of truth.

Jesus next emphasizes the importance of a right perspective in life. A man who fails in understanding himself fails at a crucial point. He tries to feed his soul with things. He sets store on wrong things. He thinks himself rich when he is poor. He alone is truly rich who is rich toward God, who has discovered and accumulated the divine side of things. The words as recorded by Luke have a singular resemblance to Ecclesiasticus 11. 18, 19: "There is that waxeth rich by his wariness and pinching, and this is the portion of his reward. Likewise he saith, I have found rest, and now will eat continually of my goods: and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die." 1 Timothy 6. 19 charges rich men to do good, to be rich in deeds, open-handed and generous, storing up a valuable treasure for themselves for the future, so as to grasp the life that is life indeed. Jesus says we should be rich in faith. Throughout the passage we see that God is observant of us and vitally interested in our estimates of life's values.

Our Father, keep us free from self-laudation, from selfishness, from ostentation! Make us aware of our true selves! Teach us to live in fellowship with thee! Amen.

Wednesday, 20th. Luke 13. 1-9.

Men had developed cast-iron theories about the divine government of the world. They said calamity always implied the wrath of God kindled against evil-doers. Jesus asserts that accidents do not happen for any such reasons. When people are victims of earthquake, cyclone or fire we must not say God is punishing them for secret wickedness. God's judgments are based on ethical grounds. His laws operate without caprice. All of us are under obligation to turn to him and live in harmony with his holy will.

In the parable of the barren fig-tree we see life—in this case the organized life of the Jewish people,—placed in a suitable environment, cultured, guarded, fed, watered. We see it guarded until the season when fruitfulness might reasonably be expected. We see it examined, patiently borne with. We see it given special culture and nourishment. The reference to three years must not be stressed as though it related to the length of Christ's ministry, or to varying epochs: it related to long patience on the part of the husbandman. The tree was given every chance. When it was obvious at last that the tree never would produce fruit, but also was impoverishing if not actually jeopardizing the fruitfulness of other trees, the verdict was "Cut it down!" Even then there was a reluctance to strike, a willingness to give it another chance if one could be found who might bring new methods, new nurture, and so make its continued existence justified.

Such a conception of the divine government was startling and forceful. History vindicates our Lord's interpretation of social life. We can all appreciate the forcefulness of the idea that a barren life or society sterilizes the ground.

Our Father, teach us to live in fellowship with thy Spirit! May life, power, fruitfulness be granted unto us, individually, as families, churches, communities! Spare us a little longer, that our barrenness may be turned to mighty fruitage! Amen.

Thursday, 21st. Luke 15. 8-32.

Stevens has an excellent note. "The parable of the Prodigal Son proceeds upon the truth of God's fatherhood. This significance does not depend merely upon the fact that Jesus pictures the attitude of God towards men by describing the action of a human father. In other parables God is represented by a king and by a householder. It is the content of the parable, rather than its form, which makes it a picture of God's fatherhood. Its purpose is to set forth the divine compassion towards the undeserving. The obedient son is the type of the loyal Jewish religionist, the wayward son is the type of the lost and despised sinner. The parable shows how God seeks to save the lost; how he calls, not the righteous, but sinners to repentance. He does not deal with men in mere retributive justice, but in abounding generosity. The

parable is a picture of divine grace. It uses the relations of the human family for its purpose,—the most natural and appropriate relations which it could use,—but it is the truth of God's love and pity even for the worst of men which makes it a lesson in the meaning of the divine fatherhood."

It is startling to the student to notice the figures employed by Jesus to illustrate that divine attitude toward men, even unlovely and depraved men. The figure of a woman searching for a lost coin is drawn so carefully. You see the concern of one whose resources are such that the loss of a coin is a matter of prime concern. Had she not found it she would have been crippled. The love of the Father was not conditioned by the behavior or the attitude of the Son. The prodigal has squandered all in riotous living. He has been depraved and vile, but the father saw him when he was a great way off. It was this conception of the Father's attitude toward sinners that controlled Christ's attitude toward them. To quote Stevens again, "The justification of Jesus' method is found alike in what God is and in what man is. The very fact that man is lost,—lost to his true life and destiny, yet not irrevocably so,—moves the very heart of God to its deepest pity and calls into action the most powerful energies of divine love."

Our Father, we are so unlike thee that we are ashamed to call upon thy name! Forgive us our unwillingness to change; forgive us our reluctance to tell thy love in all its fulness! Give us a Christlike heart, we beseech thee! Amen.

Friday, 22nd. Luke 16. 14, 15; 18. 1-14.

Nothing illustrates the diametrically opposite views of Jesus concerning God from those prevalent in those days more than his encounters with the Pharisees. They were so sure that God was a regarder of ritual that they staked everything on worship, tithings, fastings, prayings. What a man did with his money, how he administered his estate, what methods he employed in business, were not thought of as having any concern with God. Jesus taught, and taught so insistently that the early church was dominated by the idea, "God knows the heart." A proud heart is an abomination to the Lord.

This knowledge of the heart reaches to a trial of the motive in prayer. When men supplicate God's favor they must be characterized by urgency. An unscrupulous judge will pay attention if the champion of the oppressed shows real intentness in pleading. God is not unscrupulous, he is just and compassionate, and if he is appealed to by those who are oppressed and persecuted for righteousness' sake he will certainly act on their behalf. His forbearance toward the wicked and the wayward seems at times to hold his hand, so that their victims wonder if he rules in the earth. But as a matter of fact he is acting all the time, and men can safely leave their problems in his hands.

The knower of hearts is not to be deceived by the words and attitudes of those who enter the Temple to pray. Outwardly they seem very much alike. They have gone to the house of prayer for the same purpose. Each man speaks to God. The Pharisee wishes it to be known that prayer is a serious business. He stands aloof from his fellows, he emphasizes that he is not like the rest of mankind, he assumes an attitude of superiority, he emphasizes ritual. The publican does not take an ostentatious place. He finds a corner, he humbles himself, he recounts not his virtues, but his sins and his needs. God knows, and God hears.

The remarkable thing in these parables is the emphasis on the divine requirement as not including ritual, but being concerned with a humble and contrite spirit. Until we are willing to follow the teaching of Jesus we shall never recover the experience of God which the church has lost through its emphasis on ritual.

O Lord, make us sincere in word, thought and deed! Teach us that thou readest the thoughts of the heart! Cleanse our motives and our imaginations, we pray, that so we may have thy approval and thy blessing! Amen.

Saturday, 23rd. Matthew 21. 28 to 22. 14.

The Gospel of Matthew contains several passages which emphasize the fatherhood of God, but an equally prominent idea is that of kingship. We have here a parable of one who had two sons, but the relationship that is emphasized is service. The next parable emphasizes still more the idea of service. The attitude of those bidden to the marriage feast was one of subjects to a sovereign rather than of sons to a father. Now there is something in all this we do well to note. We are in a world of law. God works through laws. His benevolence and love may be no less real because he enjoins on us obedience to law. The attitude of mind of the man who came without a wedding garment is that of presumption or of utter indifference to law. The punishments inflicted were each designed to emphasize the justice and judgment with which the Almighty has circled himself about.

It is here pointed out again and again that the idea of divine sovereignty was dominant in Jewish thought when Jesus began his work. But the will of God which was to be done was one which demanded conduct of a certain type, and was not necessarily ethical. Jesus came with the ethical note. As Headlam says, "Christian righteousness and love are in themselves beneficial because they benefit human life.

Life here is in itself good because it is a life lived according to God's will, and just so far as it is that. The happiness and well-being which come from the practice of righteousness are part of the promise of the Father."

Almighty God, we have been guilty of presumptuous sins, and we crave thy pardon! We would be prepared in mind and heart so that we may worship thee aright. Help us in all things to honor thy Son! In his name. Amen.

Sunday, 24th. John 12. 44-50.

These words reiterate and expand ideas of Jesus which we have already discussed. They emphasize the following points:

(1) God sent his own representative to show the world his nature and its own nature and destiny; (2) men's reaction to Christ is their reaction to God, whose nature and will he expressed; (3) his mission was saving and life-giving, yet so significant is the message that he brought that in their reaction to it they pronounce judgment on themselves. Now this is challenging. It expresses a unique relationship as between Christ and God. It insists that God is what Christ is.

Grieve summarizes the passage as follows: "Belief in Jesus is identified with belief in God. He is for man the final revelation of the Father. He came to enlighten, to dispel moral and spiritual darkness. His chief purpose was not to execute the Messianic judgment of men, as some had thought and rejected Jesus in consequence. Salvation, not judgment, was the object of his coming. But the rejection of him and his message involved judgment. Refusal to accept his words would condemn man at the last day. For the message was not self-taught. In substance and method of teaching he carried out God's command who sent him. What he spake, he spake as God told him."

The passage will be seen to be of prime importance because it is practically a summary of all the teaching of Jesus contained in the Fourth Gospel.

Our Lord, we rejoice in the words thou didst speak and the light thou didst shed! We were darkness, but thou hast made us light. We were impotent, but thou hast made us to know the power of eternal life. Grant that that life may abound in us! Amen.

Monday, 25th. John 14.

The danger besetting religious men is that of accepting belief in God as an axiom. Of course we believe in God: how else could we develop our worship? What Jesus demands is a vitalized faith, an acquaintance with reality through action. When he speaks of the Father's house as having many mansions, we must not think of buildings, but of resting places in the domain in which God dwells. The very term domain seems to suggest something material, but of course God does not have physical being. We need such terms as "house," "mansion," "place," to help our thought, but as Jesus proceeds he makes us think of personality,—he himself is the way, the Father himself is the goal. He goes on to identify himself with the Father's words and works: he is the manifestation of the Father; he and the Father are one. To recognize Christ in his essential nature is to discover God. He is all that man can know of God.

However, the work of God is not complete. Another Paraclete is to come, and in his coming Christ himself will be more fully expressed and the Father more perfectly known. If in this new unfolding of the divine men for a moment seem to lose sight of Christ, they will soon rediscover him as life of their life. This Comforter is known as the Spirit of truth. Watkins says, "He is called the Spirit of truth because part of his special office is to bring truth home to the hearts of men, to carry it from the material to the moral sphere, to make it something more than a collection of signs seen or heard,—a living power in living men." Lily Dougall says, "The Holy Spirit is the name given by Christians to God in action in the world of men. It is essential to any developed religion to believe that God is a spirit, and that he acts in the world of men."

It is through this operation of the divine on ourselves that we become aware of the personality of God as in communication with our own personality.

O God, we thank thee for the consciousness of thy presence which thou hast created in our souls! We pray that we may be more and more in the fellowship of thy Holy Spirit, that we may know more perfectly the blessing of being the children of God. In Christ's name. Amen.

Tuesday, 26th. John 16. 7-28.

The obvious meaning of these concluding chapters of John's Gospel is this, the coming of Jesus and the Holy Spirit are integral parts of the divine unfolding in human experience. There is a purpose behind each unfolding. The Spirit continues the work accomplished by Christ, and is the medium for the perpetual action of the love of God. As Stevens put it, "Under the guidance of the Spirit faith must assert its true power, realize its own true nature, adjust itself to that spiritual world to which it belongs, and go forth on its world conquering mission."

On verses 8-11 he says: "With respect to the matter of sin the Spirit will convict the world by showing that it was in the wrong

by not welcoming and believing on Jesus Christ as its Saviour. The sinfulness of men in rejecting him will more and more plainly appear. With regard to righteousness the Spirit will convict the world of its false position, because Jesus is going to the Father, and his disciples will see him no more. The righteousness which is here in question is probably the personal righteousness of Christ. The world has deemed him unrighteous, and has crucified him as such. The Spirit will accuse and convict the world of being in the wrong in its estimate of Christ. It will reverse the world's verdict by appealing to his ascension and glorification. When he ascends to heaven and exerts his rightful spiritual authority over the world, it will be seen that the world misjudges him. The third element in the Spirit's conviction of the world is in respect to judgment. In the matter of judgment the Spirit will put the world in the wrong because he will show that the prince of the world stands condemned. The Spirit will procure the verdict of history which will vindicate Christ and condemn the spirit of opposition to him."

While this passage deals more directly with Christ and his personal work, it emphasizes the fact that God is working and that men are the sphere in which his work becomes intelligible as moral and life-giving, and that it is inevitable that men through his Spirit should pass judgment on events in history as to their sinfulness or righteousness. Bearing this in mind will help us when we come to study the thought of Jesus on Practical Life.

Our Father, the giver of all, we thank thee for the Spirit of truth whom thou didst send! We rejoice in his work. We seek his quickening, enlightening power. Teach us to ask great things from thee, and to believe that we have them! Amen.

Wednesday, 27th. John 17.

The late Principal Peter Taylor Forsyth wrote: "The New Testament name and idea of God is not simply 'Our Father,' but 'the God and the Father of our Lord and Saviour Jesus Christ.' And Christ's own prayer was 'Holy Father.' That was Christ's central thought of God, and he knew God as he is. The new revelation in the cross was more than God is love: it was this 'Holy Father,' that is, God at his divinest, as he was to Christ, as he was in Christ. . . . . The ethical standard is becoming supreme with us today, not only in conduct but also in theology. We may welcome the change. It carries us farther,—to a standard truly spiritual. It plants us on God's holiness as his holy nature, his eternal spirit, his ruling self and moving center. We have been over-engrossed with a mere distributive equity which has made God the Lord Chief Justice of the world. Or we have recoiled from that to a love slack and over-sweet. But this lifts us up to a more spiritual and personal standard, to the fatherly holiness whose satisfaction in a holy Son is the great work and true soul of Godhead. The divine Father is the holy. And the holy Father's first care is holiness. The first charge on a Redeemer is satisfaction to that holiness. The holy Father is one who does and must atone. Atonement wears a new glory when read in Christ's own light. We see it flowing in grief from that very holiness of the Father to which it returns in praise."

This prayer lifts Christ and his work into the eternal world. In his cross we see not only suffering humanity, but also the justice, holiness and love of the eternal God. That which breaks through the shadows is the glory of God. The Son is manifesting God's nature and God's heart in his sacrifice. God is manifesting the glory of Christ in and through the act of death. Men are to recognize God as they see Jesus in his sacrifice.

Our gracious Lord, we adore thee for the revelation thou didst impart to us of the nature of God! We believe in the holiness and in the love of the Father. We believe in his will to save. Help us to fully realize that salvation! · Amen.

Thursday, 28th. Matthew 26. 36-46.

This passage relates anguish-stricken humanity to God. The emotion which has swept over the soul of Jesus produces amazement and terror. He is the lonely Christ. He turns to his best friends, and finds them incapable of understanding or sympathizing with him. In an anguish which cannot be described even by the strongest words he turns with his burden to his Father. He clings to him: the sorrows that have got hold of him fill him with perplexity. Was his anguish due to the fear of death from which his humanity shrank? I do not think that such an explanation would be adequate. It is more amazement that love such as he had shown should stand so helpless before the blinded eyes of men and before the holiness of God. Yet he was willing that his Father's will should be done.

Now it is this reference to the will of the Father as being involved in all that was coming upon him, which is the problem of problems in any attempt to discuss the divine economy. We must notice that in his perplexity Jesus lives in union with God. It is his sense of this union which helps him to go through with his task. He would not assert his own will as against or even apart from the will of God. In the words, "Nevertheless, not what I will, but what thou wilt," we have what has been called God's greatest victory on earth. And it was as one who has embraced the will of God that Jesus arose and surrendered himself to his betrayer.

Our Father, we would live in such union with thee that thy will for the race may find us ready to serve as channels of purpose, blessing and power! Give us courage to be and to do what thy Spirit inspires! Amen.

Friday, 29th. John 18. 36-38.

In the hour of his condemnation Jesus discloses his attitude toward life as the representative and ambassador of God. He is revealing God in his demeanor and in his answers to questions. He came on a mission which was spiritual. His birth, as his death, has significance in the kingdom of truth. Truth is absolute. Its laws are universal and unchanging. His challenge will be welcomed by all those who have a love of truth in their hearts. Pilate is startled and confused by such a theme. He certainly was not jesting when he asked, What is truth?

Brooke describes the situation thus: "Pilate interrogates the prisoner. Jesus asks in what sense Pilate uses the term king. He is no claimant to an earthly sovereignty; Messianic claims he has which the rulers of his people will not allow. Pilate is scornful: is he a Jew, to be interested in such matters? The leaders of the nation have accused him of dangerous sedition. Jesus answers that he has put forward no claims which are dangerous from the Roman point of view. If his claims had been political his supporters would have acted accordingly. Pilate presses him further, and receives the answer that his aim is to set up the kingdom of truth, the true knowledge of God. His subjects are those that will listen to that. He cannot rest on force. Such claims have no political menace."

The identification of God and truth is an essential element in the picture of Jesus presented by John.

O God, teach us to govern our spirits by thy Word! May we have truth in the inward parts of our being! Give us good courage as we stand in defence of truth! In Christ's name. Amen.

Saturday, 30th. Luke 23. 34, 46; Matthew 27. 46.

The love of God is revealed in the prayer for forgiveness. There is no act that places man beyond the range of forgiveness. There is a readiness to see the blindness which passion can produce, leading men to say and do the most cruel and wicked deeds. But the purpose of God is not to be frustrated by human sin and perversity.

Wood says: "On the cross Jesus prayed for his enemies. The force of the passage is weakened by Seeley's interpretation, who says that Jesus prayed for the Roman soldiers and not for his avowed enemies, the Jewish leaders. Dr. Rendel Harris suggests that the omission of this passage from several manuscripts may be due to the difficulty which many Christians had in believing that Jesus could have prayed for the Jews."

The prayer of the forsaken Christ is not to be read without emotion. Think of One who had throughout his life lived in conscious union with God, who had come to this last hour because of that union, and then to become aware that somehow his consciousness of communion had vanished! Yet as a matter of fact the love and righteousness of God are not a mirage, but a wondrous reality. And so we find Jesus saying, "Into thy hands I commend my spirit," knowing that his mission from God was finished. He made the divine known to the world. "The cross was the completion of Christ's work on earth."

Almighty God, our hearts are melted by the thought of thy love! It amazes us by its depth and range. It constrains us to surrender ourselves to thee in service, in adoration, in trust and love. Make us worthy of thy love! Amen.

Sunday, 31st. John 20. 26-31; Luke 24. 44-49.

The importance of the resurrection of Christ cannot be exaggerated. It is not only attested by each of the Gospels, but by the entire New Testament. Its significance lies not only in the fact that Jesus is the demonstration and proof of God's love, and the resurrection of Jesus the seal of that love, but also Jesus is akin to us, and our own fortune is bound up in his. If his humanity lives eternally in God, so may ours. Jean Ingelow wrote:

> And didst thou love the race that loved not thee?
> And didst thou take to heaven a human brow?
> Dost plead with man's voice by the marvelous sea?
> Art thou his kinsman now?

And it is this consciousness of our eternal kinsman which keeps us steadfast in faith.

We understand God through awareness of the risen Christ. Stevens says on Jesus' words to Thomas, "This is the beatitude of those who have not seen Christ in the flesh, but who have seen him with the eye of the spirit, and who have discerned in him the revelation of God, and of the meaning and goal of life. It was only by such a deepening of faith that the spiritual vision of the first disciples could be gradually enlarged and clarified. Gradually their inherited prejudices gave way. They saw the work of Christ and the meaning of his kingdom in a new light. Their own faith found broader and more secure foundations."

Our Lord Christ, by thee we come to God! In thee we learn to trust in God. Through thee the forgiving love of God reaches us. Therefore we worship thee, and therefore we surrender to thee as thy servants. Use us as thou wilt! Amen.